

## *Pius XII on land reform*

In a letter signed on his behalf by Monsignor Montini, the Pope recently made clear that avoidance of Communist excesses is no justification for falling into the errors of the extreme Right in matters of land reform. The occasion of the letter was the Social Study Week (*Settimana Sociale*) held by Italian Catholics in Naples from September 21 to 28. "Problems of rural life" formed the subject matter of the sessions. The social week came appropriately at a time when Communists are exploiting the dissatisfaction of agricultural workers by encouraging strikes during the harvest season. The rural workers and peasants generally, be it admitted, have cause for dissatisfaction, particularly in view of resistance to reform on the part of large land owners. All progressive political parties, including the Christian Democrats, have conversion of latifundia into family-type farms as a plank in their political platforms. The Pope, in the letter signed by Monsignor Montini, felt it necessary to warn against the excesses of the Communists, but in doing so he severely criticized the reactionary attitude of the land owners. The letter said:

They [the Italian Catholics] will stay an equal distance away from two extremes which are both false and harmful: agnostic-liberal individualism and Marxist collectivism. If they follow the guidance of Christian principles, supported by the wisdom and experience of centuries, Catholics will avoid, on the one hand, that demagogical propaganda and action which cannot but sharpen delusive aspirations among the farm workers, and, on the other hand, they will keep away from the impassive egoism of certain land owners who confuse tradition with justice and resist reforms truly required by the common good.

In unmistakable terms the letter recalled the social as well as the individual nature of property. It emphasized the need of "giving increased attention to all initiatives aimed at rendering religious, moral, economic and social assistance to the working classes among which the farm workers deserve today special attention." We only wish that the deeper meaning of the papal message could be grasped by our own large landholders, who, corrupted by false social principles propagated by such groups as the NAM, speak as if the right to land and to profit therefrom were unlimited by social considerations.

## *Senator Taft on Foreign Policy*

When the Republicans organized the 80th Congress last January, it was understood that Senator Taft would assume leadership of the Party's domestic program and Senator Vandenberg would continue to concentrate on foreign affairs. Through this division of responsibility Party leaders hoped to avoid a clash between two of their leading candidates for the Presidential nomination in 1948. It must have come, then, as a severe shock to Party strategists, not to mention Senator Vandenberg,

when the Senator from Ohio, obviously campaigning for the Presidential nomination, denounced the nation's bi-partisan foreign policy in a speech at Tacoma, Washington, on September 25, and offered in its stead an outline of what he called a Republican program. As a product of "one of the best minds in Congress," the speech was very disappointing, and if this is the best Senator Taft has to offer on foreign affairs, President Truman, Secretary Marshall and their Republican collaborators, including Senator Vandenberg and John Foster Dulles, have nothing to worry about. The vast majority of the people appear to approve the present course of American foreign policy, and we doubt whether Senator Taft's ill-considered and superficial blast at Tacoma will have much more effect on the trend of events than Henry Wallace's unrealistic diatribes have had. The line-up, then, against the nation's bi-partisan policy has now crystallized: the opposition includes the Communists, their dupes and fellow travelers; die-hard isolationists and ultra-nationalists like Colonel McCormick of the *Chicago Tribune*, Walter Lippmann—and Robert A. Taft. It is a most peculiar alignment.

## *Secularist fears*

A letter in the October 1 *New York Times*, signed by John L. Childs, John Dewey, Sidney Hook, Horace M. Kallen, V. T. Thayer, George S. Counts and others, attacks the report recently issued by the American Council on Education, *The Relation of Religion to Public Education*. It was not to be expected that these men, who strenuously assert an absolute secularism in education, would like the American Council report. But their arguments are unfounded in fact and illogical. The American Council report states that "it is idle to attempt to recover for religion its essential role in social and personal living so long as it is denied recognition in our schools." To which the Childs-Dewey group replies: "In other words, for this pamphlet our historic separation of Church and State must go." Nonsense; our historic separation of Church and State isn't at all what secularists like Childs and Dewey and Hook claim and want it to be. Reinhold Niebuhr, among many others, has pointed out what it really is, "the prohibition of the establishment of one religion and the suppression of others." That principle is firmly supported in the American Council report, though it, too, rightly rejects the secularist thesis. The fact is that the real fear of the secularists is not so much that separation of Church and State be violated, as that the public-school monopoly in this country be broken. Look at the Netherlands, they cry: "The public schools now get only 42 per cent of the public funds for education, while the various 'denominational' schools get 58 per cent. Such a threat we fear and deplore." But the people of the Netherlands are reported to be very well satisfied

with the justice of this arrangement, and the high-level competition has been good for their system of education. It would be good for ours, too, and it wouldn't affect our historic separation of Church and State except by saving it from buttressing, as it now is made to do, an absolute separation of religion from education.

### **Communists and UE**

The United Electrical, Radio and Machine Workers, with some 600,000 members, is the third largest affiliate of the CIO. It is also the biggest beach-head the Communist Party has been able to establish in American labor. For the past three years an earnest group of democrats, under the leadership of James B. Carey, Secretary-Treasurer of the CIO, and Harry Block, Secretary-Treasurer of the Pennsylvania State CIO Council, has striven under great handicaps to arouse the membership to an awareness of the rotten situation which their lethargy and ideological ignorance have permitted to develop. How largely futile these efforts have been was revealed late last month at the UE national convention in Boston. The Carey-Block anti-communist committee, known as the "UE Members for Democratic Action," was crushingly defeated on every controversial issue, the vote in some instances being as high as eight to one against them. Instead of persuading the convention to accept the statement "rejecting and resenting" communist influence in union affairs which the national CIO convention adopted last November at Atlantic City, Messrs. Carey and Block, with all their followers, found themselves threatened with expulsion unless they consented to disband "UE Members for Democratic Action." This they have no intention of doing, and it will be interesting to watch the reaction of CIO President Philip Murray should his close associate in the national office, Mr. Carey, be expelled by the pro-communist Matles-Empak machine which dominates UE. In the depressing proceedings at Boston, which reflected no credit at all on the intelligence and trade-union-mindedness of the UE rank and file, there was, however, one delightfully humorous note. Henry Wallace, at the moment the darling of the *Daily Worker*, deriding claims that UE is communist dominated, solemnly assured the delegates that these charges were raised by men who did not believe either in collective bargaining or in social progress! Even the Communists must have chuckled over that one. It wasn't so funny, however, to Messrs. Carey and Block and the many other CIO stalwarts who are opposed to communism because it is totalitarian and reactionary.

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### **Stalin over the waterfront**

Against the general background of CIO politics, what happens in the National Maritime Union, now engaged in its annual convention in New York City, is much less important than what went on at the UE convention in Boston. The NMU's membership and, consequently, its voice in CIO councils, is only about one-fourth as large as UE's. But from the viewpoint of the nation's security, the importance of the NMU can scarcely be exaggerated. Strongly entrenched in key ports—New York, Baltimore, New Orleans—this union is in a position to hamstring a large part of the American merchant marine. Until a few months ago, the NMU was thoroughly dominated by the Communist Party, its President, Joseph Curran, being widely regarded in CIO circles as a more or less willing captive of our domestic commissars. But last spring Mr. Curran kicked over the traces and began an open fight to break the Red Fascist grip on the NMU. The struggle has come to a head in the present convention. As we go to press the sentiment of the delegates remains obscure, although in the early maneuvering the Curran forces have given a little better than they have received. Probably the best that can be hoped for is some loosening of the Party's tight grip on the union machinery, which will prepare the way for a searching fumigation in two or three years. Now the spotlight shifts to the convention of the United Auto Workers, the CIO's second largest affiliate. If Walter Reuther survives the ruthless and sometimes unprincipled opposition of the Thomas-Leonard-Addes combine, which has the support of the Communist Party, the national CIO will remain in safe hands. But if he is defeated for the Presidency, or is elected and surrounded by a hostile executive board, the Party will be in a position to dictate a compromise at top CIO levels. This time the chips are really down.

### **World-mandate for the Holy Land**

The dignity and restraint with which the Palestine question has been debated thus far by an anxious world within the "Special Committee" of the whole UN Assembly continues to be an exceptional tribute to the sense of justice burning always in the conscience of mankind. Zion, Britain and the Arabs have been battling and brawling about the world's Holy Land for twenty-five years in a futile effort to establish peaceful government on the basis of sovereign rights and humanitarian designs hopelessly in conflict from the beginning. The world is summoned to arbitrate a passion-drenched civil and religious dispute at a critical eleventh hour. There is full-fledged holy war in the offing, unless the UN uncompromisingly finds and does justice now. As Britain turns back to the international community her League of Nations "Mandate" with the Balfour Declaration attached, marked finally "unworkable," the Arabs plead a startlingly consistent case for self-determination (though few will see the cogency on these grounds of designating Palestine an Arab state) in Jamal el-Husseini's lucid statement before the Assembly on September 29. Zionist counterproposals may be expected to stress the validity of their acquired right to manage apart their "homeland

in Palestine," though world Jewry is profoundly divided on the nature and limitations of this right. No viable agreement on the political structure of a new and independent Palestine can be reached, clearly, until this radical dispute over fundamental national and human rights is faced honestly and solemnly resolved in the court of world opinion and world justice. The value of the UNSCOP report, the specific Assembly business at hand, lies rather in its impartial presentation of the critical juridical issue, than in its divided counsel on partition or federation as a means of meeting it.

### *"Vespers in Vienna"*

So much anxious attention centers about the charges and counter-charges now embroiling the General Assembly of the United Nations that we are apt to forget that, apart from the economic crisis Europe now suffers, the great political hurdle to be cleared before we can possibly get a peaceful Europe are the peace treaties with Germany and Austria. What has been happening regards the peace in those two countries while the debate crackles at Flushing Meadow? In Vienna the Treaty Commission of the Big Four has not budged an inch toward a solution, because the Russian representative has not budged half an inch from the position Russia took in Moscow last spring. To all points under discussion the Russian reply is an unswerving "the Russian position has already been stated." More than that, Russia has now advanced to a position where she refuses to agree to an assurance of Austria's political and economic independence against countries other than Germany. In addition, the Russian member on the Treaty Commission backs Yugoslavia's claim to parts of Carinthia and Styria. This stand has already led to Partisan demonstrations in Vienna. The upshot of all this is to convince Western observers in Vienna that Russia has junked the principles of the Moscow Declaration, which guaranteed a free and independent Austria, and is determined to negotiate no treaty at the November meeting of the Foreign Ministers which will not yield up to her an Austria economically dependent and therefore politically subservient. We have followed the Kremlin technique of making satellites of other countries where she has had a relatively free hand; this is a new and more shameless demarche of trying to swallow up a country whose fate is to be determined by all the Big Four, not by one. Such brazenness gives added urgency to the appeal of the anti-Communist Popular Party leaders (noted elsewhere in these columns) to the United Nations for effective steps to free the satellite nations from their galling yoke.

### *Strike threats in Germany*

Germany is in a new trouble-spot, too, but this time the blame cannot be laid at the Kremlin's threshold. Instead, it comes from short-sighted United States and British policy on the matter of dismantling German industrial plants. It is announced that some 900 plants have been earmarked for razing, some as a disarmament measure, others as reparations, the rest as "surplus" to the recently announced level of industry of the merged

British and American zones. The Germans claim, and all political parties there are united on the issue, that many of the plants are essential to a peaceful reconstruction of Germany. One prominent plant, for example, manufactures marine diesel engines, and its razing, it is asserted, would ruin the fishing industry. As a result of the publishing of the lists of the proscribed plants, strikes on a wide scale are anticipated. To counter this, Gen. Lucius D. Clay, United States Military Governor, has threatened that "if the German unions refuse to obey orders, they can hardly expect us to keep shipping in food to feed them." Cardinal Frings, Archbishop of Cologne, has declared that the present dismantling policy is "insanity." Without pre-judging the British and American directives, it does seem that precipitous steps in dismantling German industry now are ill-advised. The Marshall Plan is still a-borning. It is not determined by any means what share Germany is to have in the complete Plan, though it is certain that the Plan has not the ghost of a show if Germany's industrial might is not channelled into the common welfare of Europe. Certainly Germany is not going to become a military threat in the few months still to run before the Marshall Plan starts to operate. Cannot industrial dismantling be suspended till then? Else further despair will engulf a nation already despairing enough to be a potential plague spot for the whole of the Continent.

### *Tito for Red world*

Marshal Tito had only harsh words last week for all those "progressive" elements who do not take seriously the concept of world unity. What he had in mind, however, was not any implementation of the "one world" idea, but the formation of a new world bloc, composed of all "left wing" groups the world over. That such a combination would be under the guiding light of Moscow, Tito never doubts for a moment. Speaking to the delegates of the "Second People's Fronts Congress," he scolded his fellow-communists for not taking adequate "advantages" of the present world situation. He repeated the well-known anti-American line beamed from Moscow day and night. Putting modesty aside, Tito declared that he is the most successful leader and organizer of the communist system anywhere, apart from, of course, his own teachers in the Kremlin. Tito went even farther, hinting that an armed struggle was needed where "public demonstrations" became impossible. Insistently he urged all "progressive forces" to unite against "international reaction headed by American financial magnates." Tito's charges are perfect counterpart of the harangues delivered in the United Nations meetings by his more experienced comrades, Messrs. Vishinsky and Gromyko. What is significant in their fury is not the abusive language against the United States, but their grim realization that Soviet Russia is so utterly helpless in competing with our country. While we are developing a vigorous, positive Marshall Plan to help Europe's reconstruction, Molotov, Vishinsky and Tito come out with a program of hate and an armament race. To the people of Europe we send all supplies we can spare, while Tito and his



confreres present Europeans with the concentration camp and a system of revived slavery. This, of course, the ruling bosses in Belgrade, Warsaw and Moscow, realize only too well. But to keep this knowledge from millions of enslaved Europeans, they originated a campaign of hate and war-mongering, hoping to divert their unhappy subjects from what really goes on in the satellite countries.

### ***Balkan opposition in action***

Unless the United Nations acts promptly, "communist brutalities" in Eastern Europe may lead to another war. Such were the charges leveled against Soviet control in Poland, Yugoslavia, Bulgaria, Hungary and Rumania by opposition leaders from these countries. All have been forced by the communist dictatorships to flee abroad. Among the signatories of the appeal are listed: Ferenc Nagy, ex-premier of Hungary; Dr. Georgi Dimitrov, Bulgarian Peasant Party leader; Grigore N. Buzesti, formerly of the Rumanian National Peasant Party; Dr. Vladko Machek, of the Croatian Peasant Party, and Dr. Milan Gavrilovich, of the Serbian Agrarian Union. All of them, organized into the International Peasant Union, asked Dr. Oswaldo Aranha, president of the UN General Assembly, to present their case for general discussion in the international body. The memorandum makes several recommendations, the chief of which calls for establishment of "caretaker governments" to institute democratic processes under United Nations supervision. Also suggested is the creation of an international commission to watch over that part of the European continent. The signatories to the appeal ask the United Nations for assistance in protecting the lives of citizens in the five respective countries, now "subjected to communist persecution." Charging constant violations of human and civil rights, the exiled leaders demand that Bulgaria, Hungary and Rumania be barred from the international organization until those nations re-establish democratic systems. The credentials of Polish and Yugoslav delegates "should not be honored while those countries fail to abide by the Charter." What helped to create considerable interest among UN delegates, was the documentary evidence concerning the brutalities perpetrated by the Moscow-supported regimes.

### ***Caring for Christian refugees***

On numerous occasions it has been pointed out that Christian refugees in Europe number many hundred thousand. The vast majority of persons listed as DP's are either Catholic, Protestant or Orthodox. Christians are estimated at somewhere around 83 per cent of the total. Toward these refugee Christians of the United States have a special responsibility. Practically all the DP's are without a home and fatherland precisely because they stood up for Christian principles of freedom and human dignity after the governments of their countries of origin fell under totalitarian influence. A sense of Christian solidarity, rooted in charity, should make us respond generously to the need for resettlement and friendly assistance. The Jews, whose refugee co-religionists number but several hundred thousand out of a total of 1,250,000,

have manifested the deepest concern for their brethren. At times small-minded Christians criticize them for being so charitable, although understandably Jewish relief workers feel that more should be done. It is time Christians showed like concern. Putting pressure upon a somewhat hesitant Congress to get the Stratton bill passed is only part of the effort needed. Were 400,000 refugees allowed to enter our country tomorrow, who would see to their actual resettlement? A working program is still in the paper stage. Some of the needs are a greater number of competent, experienced field workers to make contacts and arrange details abroad; also a well-organized central office in the United States, able to handle cases by the tens of thousands. All of this presupposes careful planning. It is scarcely to be expected that Christian agencies handling case loads of perhaps a thousand or so a year, will be adequate for the new and greatly increased task before us. Christians may not realize it, but their own capacities and willingness to accommodate refugees will undoubtedly be a major consideration when Congress takes up the question of the Stratton bill or similar legislation. They must realize now the magnitude of the task before them.

### ***Poland so near and still so far***

Doctor Oscar Lange surely didn't expect us to accept as seriously reflecting Polish sentiment his Soviet-patented complaint, lodged with the General Assembly's Economic and Financial Committee on September 27, that the Marshall Plan had "by-passed UN." The Polish delegate, after all, represents only a very small fraction of the Polish people. Dr. Lange knows better than most of his fellows in the General Assembly, for having submitted to it and in several cases seconded it, the Soviets' divisive influence. This influence has paralyzed every constructive effort, within and without the UN, to re-establish Europe as an economic unit, with Poland cast as a precious Eastern pillar of the edifice. He knows, too, that the Polish people, including this time its minority government, greeted the Marshall Plan with great enthusiasm and hope when it was first proposed in June, and that Poland's valuable counsel and cooperation—her physical reconstruction is an outstanding Continental achievement already—were denied to the Sixteen European Planners solely because of a brutal Soviet veto. There is evidence abundant, however, between the balanced lines of Dr. Lange's otherwise able Assembly speech, that martyred Poland still clings courageously, even in Red bondage, to her spiritual attachments with the West she has served and saved so nobly. Just as clearly she is far from resigned to the distortion to which her economy is being subjected by the Kremlin's pull to the East. Dr. Lange is plainly distressed at the thought that his late maneuverings in the Security Council at Mr. Gromyko's side may lead the world to consider Mr. Stalin's version of a "free, strong and independent Poland" a country lost, however briefly, to the world of free peoples. So are we. And it will take more than fair, conciliatory words from Dr. Lange to scotch the ugly notion.



## Washington Front

*From the West Coast.* Further notes of a Washington reporter on a swing around the United States: Maybe, as they say, we're tossing away our substance in trying to feed, clothe, equip, etc., the rest of the world. It's true that millions of American workers' families are harried by high living costs. Still, there is much evidence of lush, extravagant living by other millions of people in this country.

The swankiest trains still are so crowded it often is impossible to get space on them. Maybe the club cars aren't quite so riotous as a year or two ago but the liquor still flows freely and a steward's tips on a cross-country streamliner are a tidy nugget. The most convention-mad country on earth still has its hotels filled to bulging in many of the larger cities. The gambling joints of Reno and Las Vegas run night and day—Sunday included—and the take from roulette, dice, slot machines and black-jack is tremendous. And four-dollar steaks bring no great dismay to droves of the more plush citizens.

California is booming and scarcely knows what to do with all the people moving westward—2½ million since 1940 and an estimated 10,000 a month currently. Housing is short and in many areas water facilities are taxed

to capacity. Most industries are happy save one—the movies. Hollywood moans and cuts production costs following the new British tax on U. S. motion pictures, and wonders whether the anti-Hollywood trend will spread beyond England to the British Commonwealth and the rest of the world.

Crime currently is big news in California. A lush land has attracted mobsters and racketeers from the East, and State officials, much concerned, are setting up a new Crime Commission to try to determine responsibility and find a remedy. Some officials say an underworld cannot exist without a protection pay-off, and there are stories that it may be shown up in coming months.

What are people talking about most in October, 1947? After high living costs, this reporter found an increasing number concerned about Russia and what the Communists are up to, after that some wonderment about who is the most likely Republican presidential nominee next year and, as part of this, will Gen. Dwight Eisenhower be a candidate? With the qualification that one reporter necessarily can talk only to a certain limited number of people, it may be worth reporting that there are many saying bluntly that there must be a showdown with Moscow. Newspapers west of the Rockies give full play to European affairs and the continuing critical situation with regard to Russia, and westerners seem fully as alive to these matters as people in the East. And you meet men who say: Mr. Truman is doing pretty well and will get my vote next year.

CHARLES LUCEY

## Underscorings

The Catholic School Press Association, of which Dean J. L. O'Sullivan of Marquette University's College of Journalism is founder and national director, will hold its third national conference in Milwaukee from October 31 through November 2. The last national conference, in 1940, was attended by 1,346 delegates from 194 schools in 22 States. Speakers on this year's program include Father Gerald Vann, O.P., Frank Sheed, Mrs. Anna M. Brady of C.I.P., Father Harold C. Gardiner, S.J., of AMERICA, James O. Supple, religion editor of the Chicago *Sun*, and the editors of *Integrity* and of *Today*.

► Ground was broken on September 25 for the first building to be erected on Laval University's new University City site at Ste. Foy near Quebec. The Quebec Government has given \$600,000 toward the cost of this building, which will house the Surveying and Forestry Engineering faculties. The second building, to be started next year, will be for the faculty of Medicine. It is estimated that the entire project will cost about \$10 million.

► Father Joseph McSorley, C.S.P., who celebrates the golden jubilee of his priesthood on October 18, will surely have the prayers and congratulations of the thousands who have benefited by his apostolate as teacher, Army

chaplain, retreat master, confessor, preacher and writer during these fifty golden years.

► The Society of Catholic Mission Sisters of St. Francis Xavier has been founded in the Archdiocese of Detroit with the approbation of His Eminence, Edward Cardinal Mooney. The new community will do pioneer mission work in the outposts of India. Candidates will be trained according to individual aptitudes in the fields of medicine, nursing, education and welfare services. Until a rule is written and approved, Msgr. Leo De Barry, director of the Propagation of the Faith in the Detroit archdiocese, will be in charge of admitting candidates for the new Society.

► An example of expanded Catholic educational facilities growing out of the GI Bill of Rights is provided by the University of Portland (Oregon). Last year the university's enrollment advanced from its prewar high of 450 to 1,500. This year, with the addition of nineteen new professors, a new department of psychology, a three-building school of music, a new dormitory and auditorium, the enrollment has passed 2,000.

► The Catholic Conference on Industrial Problems of the NCWC has scheduled meetings at Portland, Oregon, October 27-30; at Manchester, N. H., in early December, and at Harri-burg, Pa., and Boston in 1948.

► St. Jude's, a \$400,000 high school for Negro Catholic students, was opened in September at Montgomery, Ala. A.P.F.

# Editorials

## *Help Europe now*

Elsewhere in these pages appears a careful summary of the conclusions reached at Paris by the representatives of sixteen European nations who have been preparing a report on their needs and resources under the Marshall plan. We trust that our readers will thoroughly familiarize themselves with this report. During the next few years, the future of Europe will be decided for a long time to come, and what that future will be depends to a very large extent on the failure or success of the Marshall plan. If the American people should fail to understand this capital point, it is not too much to say that they will be signing the death warrant of liberty in Europe, multiplying the risks of war, and gravely endangering their own freedom and security.

It is necessary to state the issue in these grave and measured terms. Although we have moved a long way from the isolationism of the two decades between the wars, we do not yet fully appreciate the position of the United States in the world today and the critical consequences which flow from it. The fact is that we emerged from World War II as the most powerful country in the world. With this position goes the responsibility of assuming world leadership. "What America does today," General Eisenhower truly told the national convention of the American Legion in Manhattan, "what America plans for tomorrow, can decide the sort of world the generation after us will possess—whether it shall be governed by justice or enslaved by force." If we refuse to shoulder the responsibility which goes with our position among the nations, whether out of ignorance, or selfishness, or timidity, we shall be dooming the world redeemed by Christ to a long night of slavery. On the other hand, if we go forward bravely and generously to meet the challenge which confronts us, we shall begin one of the most glorious chapters in human history. Such are the bare facts of our present position.

Most of us find it pleasant enough to admit the pre-eminence of the United States in the post-war world. It is the conclusion which follows inexorably from this which we find unpalatable and would prefer to ignore. "If only Soviet Russia would be reasonable," we say to ourselves. "If only the United Nations would intervene and make all the bullies in the world act like good little boys, if only Europe would pull itself up by its own bootstraps, if only we citizens of the richest and most powerful nation in the world would be left undisturbed to enjoy the many good things with which a kindly Providence has endowed us. If only. . ."

All this, of course, is wishful thinking of the most dangerous sort. Only a strong United States, resolutely assuming leadership of the democratic, peace-loving

forces of the world, can put a stop to the Hitlerite aggressions of the Kremlin. To hope for relief from the United Nations, in anything like the immediate future, is stupid and futile. And as for Europe's saving itself, unless we move in, and move in quickly, those countries which have so far escaped the cruel fate of Poland, Bulgaria, Rumania and the rest—solely because they have been spared occupation by the Red Army—will fall prey to the Soviet Fifth Column feverishly active in every one of them.

When the Marshall plan was first announced, it was favorably received by the American public. It appealed to our good sense, to our pride, to our idealism. Now the time has come to substitute dollars for words. The report on the needs and resources of the countries we would assist, the report we asked for, is in our hands. There is good reason to believe that the bitter facts of the situation have been diluted somewhat to make them more digestible to Congress and the American people. The technicians who worked in Paris estimated originally that it would take \$29 billion to put Western Europe on its feet by 1951; the politicians, at the urging of our State Department, cut this estimate to \$22 billion. What we are being asked for, then, is at best a rock-bottom minimum. What do we propose to do about it?

This winter the misery of Europe will be intensified. Already the existing regimes in Italy and France, which are friendly to us, are under severe pressure from the Communists. As the months go by this pressure may be expected to increase. If American aid is refused, or it turns out to be too little and too late, these regimes are doomed. Before the spring of next year, unless we meet the crisis head on, the Communists will likely be back in the governments at Paris and Rome. They may even control them.

This, then, is the time to act, not next January. The President should speed the work of the committees studying American resources. He should prepare specific plans, with the assistance of Congressional leaders from both parties, for giving the assistance Secretary Marshall promised at Harvard. Then he should call Congress back to Washington not later than November 1 and ask for speedy action 1) on stop-gap aid to Europe here and now, and 2) on appropriations under the Marshall program. While we appreciate the difficulty of the President's position, we think the urgency of the situation is such that he cannot delay any longer. Mr. Truman is President of the United States, and the President has the duty, especially in times of crisis, to offer leadership to the Congress and the people. He cannot abdicate that duty, and we do not believe that responsible Republican Congressmen expect him to do so. Act now, Mr. President, tomorrow may be too late.

## Freedom to migrate

Nobody, says October *Fortune* magazine, can know very much about all the reasons why people choose to migrate. "Why men leave home remains a mystery, which no single explanation or set of explanations will dissipate." But one thing is clear: people guard their freedom to move as a basic human right; and whether populations are moved around or made to stay put against their will, human freedoms are flagrantly violated.

In his Pentecost discourse of 1941, Pope Pius XII developed the notion of the right to migrate, and some of the conditions for its exercise. If nations, said the Pope, claim "vital spaces" (*Lebensraum*), all the more should a human family be free to seek its own vital space, so that it may live in peace and prosperity. Since so much of the earth's surface is uninhabitable, and other parts, now neglected, could be made habitable and useful to man by cultivation, "it is inevitable that some families, migrating from one spot to another, should go elsewhere in search of a new homeland." And he continues:

Then, according to the teaching of the *Rerum Novarum* of Pope Leo XIII, the right of the family to vital space is recognized. When this happens, emigration attains its natural scope as experience often shows; We mean the more favorable distribution of men on the earth's surface suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all.

Everyone would profit, says Pius XII, if both parties to the migration would cooperate:

those who agree to leave their native land and those who agree to admit the newcomers. The families will receive a plot of ground which will be native for them in the true sense of the word. The quickly inhabited countries will acquire new friends in foreign countries; and the states which receive the emigrants will acquire industrious citizens. In this way the nations which give and those which receive will both contribute to the increased welfare of man and the progress of human culture.

But the last thing in the world we can see today is a picture of free and generally cooperative migration, such as is described by the Pope. There is plenty of space for long-run settlement, observes *Fortune*: "Alaska, Canada, Australia, Madagascar, large sections of Africa, certain areas of New Guinea, and parts of Soviet Asia. The underpopulated U. S. can take many people." Yet immigrants today are usually not wanted; or if wanted at all, only a carefully selected few.

Controlled migration, to use a pleasant-sounding word, has not helped the situation; for it grows out of a completely false philosophy of life, much of which reflects the "subconscious prejudices of a nationalistic world."

Since World War I, population movements have been few and always controlled. Governments negotiate as to numbers, qualifications, conditions of labor. . . . Restrictions are piled upon restrictions. Migration only occurs because it must—only because a country drastically needs new workers.

Yet as so often happens, a large-scale violation of human rights brings material misery in its train. The more thoroughly the control principle is applied, the

worse becomes the world's economic condition. And in the U. S., "economic collapse followed a decade of greatly reduced immigration." Concludes *Fortune*:

Free movements of peoples, of trade, and of money are essential to any form of international life in a world in which the chief economic fact is industrialism. . . . The U. S., long-time chief offender as regards immigration, will have to rethink its policy altogether. Otherwise all hopes of a world settlement, a functioning UN and a measure of world prosperity must fall to pieces.

The time for such "re-thinking" is already overdue.

## Providing stop-gap aid

Europe's immediate needs will not wait while the President and Republican leaders in Congress disagree as to who should take the initiative in calling a special session of Congress. Yet if emergency funds are to be available the session must be called. President Truman has made it clear he has no intentions of ignoring—even by a subterfuge agreed on beforehand with Congressional leaders—the prerogative of appropriating funds which belongs by right to the Congress. With that body holding the purse strings and the crisis what it is, there seems no alternative to a special session. In which case no justification whatever exists for using the crisis as an occasion of exercising political astuteness with an eye to 1948.

The President, no doubt, would like to see the Republican leadership agree on willingness to grant emergency aid and the desirability of reconvening Congress. Naturally the Republican leaders, with 1948 in mind, much prefer to see the President take the political risk of calling a special session and setting off the great debate on European relief.

And debate there will be, for some members of Congress, judging from their public statements, remain unaware of how serious Europe's predicament really has become. Hence they fail to understand that the peoples of Western Europe, and we ourselves with them, are engaged in a race against time in an effort to strengthen free nations against the rising tide of Communist aggression. France and Italy are in the immediate line of attack.

Some critics of the administration make much of the point that a more adequate relief plan should have been presented earlier, so that the present emergency might not have arisen. But how could European nations, or we either, have known beforehand that 1947 crops would be sharply reduced by drought? Nor did we foresee that the U. S. corn crop would fall below normal, creating a larger demand for wheat and sending prices upwards.

As the 1947-1948 winter settles down over Europe, the peoples are hungry and cold. Their power to work is impaired. By early December, at present rates of spending for essentials, dollar reserves will be gone. Meanwhile Soviet Russia stages an all-out campaign to drive a wedge between the Western nations and the United States. The Marshall plan is openly ridiculed; our promises of long-term aid in reconstruction belittled. In peoples' minds we are on trial, perhaps unjustly, but such is the fact.

The war is not yet over; only the fighting has stopped.



These next few months will see a struggle in Western Europe, crucial in its import to them and to us. It is a battle of food and fuel against despair and communist propaganda. Our aid is needed, now.

## UNESCO and "Fundamental Education"

When the first General Conference of the United Nations Educational, Scientific and Cultural Organization was concluding its sessions at Paris in December 1946, it listed thirteen educational projects which it thought would further international understanding and peaceful relations among the peoples of the world. The eighth of these projects was to provide

for the whole population that minimum education which would enable them to make better use of the tools and equipment of a scientific age . . . to promote better standards of life in larger freedom . . . to play their rightful role in the comity of nations. . . .

The proposal was that UNESCO "should launch upon a world scale an attack upon ignorance, by helping all Member States who desire such help to establish a minimum Fundamental Education for all their citizens."

What the General Conference had in mind in making the proposal becomes clearer from a report, just published, which was prepared for the Paris meeting: *Fundamental Education, Common Ground For All Peoples* (Macmillan. 281p. \$2.50). There are five chapters to the report: an introduction on its scope and purpose; a series of accounts of typical efforts to combat illiteracy in various sections of the world; a definition of Fundamental Education, and its objectives; a discussion of policies and methods in attacking illiteracy; and suggested steps which UNESCO can take in forwarding the world movement for Fundamental Education.

As defined in the report, Fundamental Education is a "campaign to raise educational standards both at the level of children and of adults." This campaign, the report continues, must be concerned first and foremost with the "basic social unit in every society," the home; and therefore adult education must be started, if not ahead of, at least alongside of schooling for children. The campaign must aim at more than merely the liquidation of illiteracy; besides the three R's, all adults and children should be schooled in certain principles and practices regarding health, the use of natural resources, such as the land, and should be brought into contact with at least some of the world's knowledge and culture.

When the report comes to making concrete recommendations for carrying on the campaign, it suggests that UNESCO establish a Panel on Fundamental Education—i.e. a group who would 1) gather further data on activities already under way to combat illiteracy; 2) set up an information and supply center for answering questions and needs in any part of the world; 3) maintain personal contact with, and supply personal assistance to workers in the field; 4) foster and carry on studies of problems and policies connected with Fundamental Education.

This literacy campaign, which has been given priority emphasis in practically all discussions of what tasks UNESCO should undertake, will no doubt get further encouragement and support at the forthcoming Mexico City Conference. All the same, we think that Sir Kenneth Lindsay, former British Minister of Education, has an idea of even more immediate importance—a Marshall plan for education in Europe, which will aid the million university students there in getting needed school supplies, equipment and subsistence for carrying on their education. UNESCO cannot afford to neglect these "makers of the new Europe," who may turn away from Western civilization if it ignores their plight.

## The economic man that matters

Whether or not the fateful "Report to Mr. Marshall" on European economic cooperation "reflects the time-tested philosophy of orthodox free enterprise," as the *New York Times* rejoices editorially on September 25, we may leave to the professional economists to debate. Our own sympathy with the plight and programme of the brave Sixteen derives from another source. From the moral, rather than the technical standpoint, there is good ground for reassurance precisely in the fact that the Report lays so little stress on details of structure and system, and so much on the right and duty of human cooperation for the satisfaction of human needs.

By way of comment or corollary, the point is made forcefully once again by the Mechlin International Union of Social Studies, in its October 1 *Declaration* of applied Catholic social principles: for the economic welfare of the nations, it is still the man that matters, rather than the mechanism. Any economic system is "orthodox" or legitimate which safeguards fundamental human rights and human personality against domination or diminution by State, money or machine. The Declaration stresses the value of independent small and medium craft, farm and business enterprises which keep social antagonism at a minimum; but it is also careful to insist that social justice and decent human living standards can be achieved within a regime of private capitalism, moderate nationalization or socialization. Short of totalitarian state capitalism, where man the worker and captain of industry is a robot rather than a sovereign person, the range is wide for a variety of associations between capital and labor as long as they encourage and reward intelligence and initiative but leave personal responsibility for the social product and social progress intact.

Developing tensions within our single economic households are problems in human relations and self-discipline, as the social encyclicals warn us, rather than symptoms of structural disease. When the wage-contract is progressively modified in the direction of the contract of human partnership, and the state, capital and labor begin to appreciate the virtues of the industrial council or "working party," we may worry less about the "orthodoxy" of our economic machine and rejoice in the dawning restoration of manager and laborer alike, to their personal dignity, vocation and destiny under God.

## Ph.D's in the DP camps

Gerald G. Walsh

Father Walsh, professor of history in Fordham University's graduate school and editor of *Thought*, reports on one of postwar Europe's relatively untapped resources—the hundreds of teachers, scientists, musicians, architects, who would have much to offer a welcoming America.

Those who have seen the ruins in Germany—and also the repairs—keep asking themselves: *Was soll es denn bedeuten?* What does it all mean? Do the ruins mean nothing but doom? Is, then, Europe done for? Or do the repairs stand for resurrection? Is a better Europe about to arise, phoenix-like, from this pyre?

Take the Cathedral in Frankfurt, for example. The magnificent Gothic spire, in spite of all the bombing, still soars high into the air. It makes you think of a human head held serenely erect. It is battered but unbowed. And the great clock still ticks. It marks the hours. It seems to be saying: "Watch these hands. Give us time." Of course, there is that nave. It seems ruined beyond repair. Yet, take a look at the apse. They are building it back—in wood, but they are *building*. Mass will soon be celebrated under that wooden roof. Men will be praying there. And wherever men are praying, there is hope.

There are two answers to the problem of Europe. Two. That means men have a choice. Under the shadows of the *Frankfurter Dom*, along by the river Main, there is a ruined house. The walls are still standing. On one of the walls an optimist has scrawled in large letters: *Ein Volk steigt auf*—"A whole people is rising from the dead." He wrote the same on the second wall, but a pessimist passed that way. He daubed out the *steigt auf*. He scrawled instead: *liegt unter*. "A whole people is down and out." Ruin or resurrection? All one can do is to ask the new wooden roof on the cathedral apse. It seems to say: "The choice has been made. It is to be resurrection. It is not to be eternal ruins."

What is true of Germany as a whole seems to me particularly true of that mass of non-Germans in Germany who have been labeled "displaced persons." A pessimist might say: "These men and women—and the children too—are down and out. The whole eight hundred thousand of them are finished. The years of exile, doubt, danger and despair have been too much for human nature. The rags and tatters on their backs are a symbol of their souls. They are worn out."

I am not more of an optimist than the average American priest and professor. But I have just lived five full weeks among these people. I went to Germany at the invitation of Msgr. Swanstrom of the War Relief Services of the National Catholic Welfare Conference in New York and at the suggestion of Father Stanford, O.S.A., of the Catholic Commission on Intellectual and Cultural Affairs. I went to find out how many men in the DP camps might be available for teaching in a group of American colleges. I went to Germany as a pessimist. I had heard so much of the "riff-raff" in the camps. I had heard so many people talk of the Stratton Bill and of other possible immigration legislation with a sneer. I had

heard so often: "You ought to see the people in these camps with your own eyes. Just tramps, hoboes and bums. They would ruin the pattern of American life if we brought them over here. Let them go back where they belong. What does it matter whether the Russian Bear is prowling about in Eastern Europe? Let these people behave themselves and no harm will come to them. And, in any case, what has all this got to do with us?"

I went to Europe as a pessimist. I have come back as an optimist. I have with me the detailed records of nearly four hundred and fifty personal interviews. A great many of the interviews were conducted by Father Edward Rooney, S.J., Director General of the Jesuit Educational Association. I was responsible for the rest. Both of us have spent many years of our lives on university campuses. It may be assumed that we can recognize a teacher when we find one. In a general and practical way, we have dabbled a bit in human psychology. It may even be supposed that we can make a fairly good guess whether a man we are talking with is mentally balanced or not. We have acquired some skill in interpreting the value of an academic diploma. For example, if a man has a *sehr gut* on a Doctorate degree of the *Technische Hochschule* of Berlin dated, say, in 1936 and has been specializing in nuclear physics, we are pretty sure that, other things being equal, he could handle very nicely the physics and mathematics of—to say the least—a class in Freshman Science.

On a lower level, there is the man who has, let us say, a diploma of the University of Kaunas, entitling him to teach in the upper classes of a Lithuanian *Gymnazium*. One of the three hundred university men whom I interviewed was an ill-clad Balt of big bulk and touseled hair. He came into my office, and said rather apologetically: "I hear you were here, *Herr Doktor Professor*, and I have come to see you. I don't think I am quite what you want. But here is my diploma. I had been teaching mathematics in the upper classes of the *Gymnazium* in Panevezys." "Do you think," I said to him, "that you could handle mathematics in an American college?" "*Ja, aber*," he began, "Yes—but I have seen no books in higher mathematics for the last five years." I drew a rough ellipse on a piece of paper, putting in the X and Y coordinates and the two foci and lines from the foci to a point  $x, y$ . "Do you remember," I asked, "how to work out the mathematical formula representing that geometrical figure?" "*Ja, das muss Ich nur einmal probieren*," he said—"Well, I'll give it a try." Then he set to work. He became completely oblivious of everything in the room save the piece of paper before him. He muttered half aloud as he went through the stages of the proof: " $r_1 + r_2 = 2a$ ."

So he began; and away he went. I watched him, fas-

minated, until the last line. There it was:  $x^2/a^2 + y^2/b^2 = 1$ . I wanted, there and then, to put a new suit on him, bring him to a barber and take him with me to America to teach in a freshman class. Speak English? Yes, he had learned English in the *Gymnasium*. He reads it, as he reads the six other languages he knows, with no trouble at all. "But," he said, "no one in the camp talks English with me. Give me two months in America, and you will see whether I know English. It was the same with German when they brought me here. I had learned German in school. In two months, I talked it as you hear me talking it now." And he spoke German with the utmost fluency.

The more than four hundred interviews represent but a scratching on a vast surface. Only a limited number of camps were informed of the presence of the two American priest-professors. Nevertheless, in the first ten days which I spent in Pasing, near Munich, there was a constant flow of DP professors. One day fifty-two turned up. It was impossible to interview more than twenty-five in a single very busy day. The others came the next day. They came from Hochfeld and Haunstetten and the *SS Kaserne* outside Munich, and from a dozen other camps. For another ten days I worked at Stuttgart, and candidates came in from Ludwigsburg, Esslingen, Kempten, and so on. At Frankfurt I was able to give only eight days to the work, but it was the same story there. There were Ph.D's from Berlin, Kaunas, Munich, Riga, Tartu, Vienna, Warsaw, Zagreb and many other universities. There were physicists, chemists, biologists, mathematicians; classical, Romance, Germanic and Slavic philologists; historians, economists and political scientists.

However, it may prove to be of even more significance, in a large view of American life, that there were doctors in forestry, agriculture, engineering, medicine, dentistry and so on. The medical doctors showed me lists of their operations written out in a highly technical language, the meaning of which I could only guess from my general knowledge of Latin and Greek. There were architects who showed me the volumes they had written and hundreds of photographs of the buildings they had constructed. Here, an exquisite Gothic church; there, a remarkable structure in a bold modern style. Then there were the homes these men used to live in—of their own construction, of course. There were painters, and one of them showed me photographs of the murals he had done. And, of course, one needs very little English—or "American" as they insist on calling it over there—to paint murals on American walls. There were musicians also. Most of them were products of the *Conservatoire* in Paris. They had kept the programs of their concerts in many parts of the world. One had conducted in far-off Shanghai. There was one professor who had given a complete course in the UNRRA University in Munich on every aspect of the science of railroading. Several had worked in the hydrodynamics of the great European rivers. They made me wonder whether there were not hundreds of anxious communities in the flood areas of the Missouri basin who would not willingly give to such men corporate affidavits of support to help their immigration.

As soon as it can be prepared, an analysis of these interviews will be available for American colleges. The vast majority of the men and women who were interviewed were persons of strong religious convictions. They had with them letters of personal recommendation from their spiritual leaders. In a long interview with Canon Capocius, the Pontifical Delegate for the Lithuanians in Germany, I was able to go over, one by one, the religious standing of all the Catholic Lithuanians whom I had



interviewed. Canon Capocius is willing to give a confidential report on the religious background of any Lithuanian candidate invited by an American college. Of course, many have their record of active participation in the *Ateitis*, the Lithuanian

branch of the *International Pax Romana*. One young Pole who came to see me was the president of *Veritas*, the Polish branch of the *Pax Romana*. No man could have achieved that position unless he had been exceptionally prominent in Catholic Action.

The only point of the mission of Father Rooney and myself was to study the possibility of finding professors capable of accepting academic invitations from American colleges. But of course our findings raise a larger issue. We realize that there are more than teachers in the DP camps. There are uncounted thousands of men and women who could fit into American life and economy with enormous advantage to our country.

When I was invited to the Central office of the PCIRO at Geneva to report on the visits to the camps, I made a suggestion which may be worth recording here. I said that as American colleges are willing to invite capable men for teaching vacancies, I could see no reason why enterprising civic communities could not be found to give corporate affidavits to this or that doctor or dentist or architect or engineer or flood-control expert, or to one or other of the many technical specialists in these camps.

Here, for example, is a man who holds a doctorate in forestry. He knows thoroughly the chemistry of soils, the botany of trees, the diseases of leaves and bark and pith. He could save untold thousands of dollars to any one of a hundred communities in California, where the scientific cultivation of trees is a matter of general concern. So with the doctors in agricultural science. They could fill a crying need in, let us say, Iowa. Apart from teaching positions in agricultural schools, such men could serve individual communities as consultants. Then there are the dentists. Surely, there are townships in, let us say, South Dakota, whose people have to travel half a day to see their dentist. Such communities could find in the DP camps highly skilled dentists content to start life all over again with a small stipend, if only such townships would give them and their families affidavits of support for a single year. After that, the dentists could fend for themselves.

And what is said of the U.S.A. could, of course, apply



equally to Canada, South America, Australia or any other parts of the world which are in need of human skills.

At any rate, I do not see why it should be impossible to persuade our own Government to send a commission of a dozen or eighteen men to work in the DP camps in the concrete way in which Father Rooney and I have been working. Such a commission, made up of a professor, a medical doctor, a dentist, a mining engineer, an architect, a musician and so on, should be empowered to decide, in the name of our Government, whether a particular DP would be a national asset to America or not. The commission should be empowered to offer, once medical and police precautions had been taken, invitations to immediate immigration. On this side, there should be a bureau acting in much the same way as the

## Report of the Paris Conference

**William J. Gibbons**

The sixteen-nation report made public on September 23 was Western Europe's answer to Secretary Marshall's invitation of June 5. On that date, speaking at Harvard, our Secretary of State had said:

Our policy is directed not against any country or doctrine but against hunger, poverty, desperation and chaos. Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist. Such assistance, I am convinced, must not be on a piecemeal basis as various crises develop. Any assistance that this Government may render in the future should provide a cure rather than a mere palliative.

Mr. Marshall laid down as a firm principle that the nations of Europe should agree among themselves as to what was needed. He urged them to take the initiative in formulating a workable plan in which self-help and joint effort at continental reconstruction would be the dominating features rather than temporary relief to individual nations.

In thus emphasizing self-help and over-all planning our Secretary of State echoed the thoughts of many Americans who preferred to see the European states preserve their self-respect and freedom rather than to have them become dependent upon the American economy. At the time it was becoming increasingly clear that a higher morale is an important safeguard against further totalitarian advance upon the continent. Many saw then, what is even more evident now, that European morale cannot be raised apart from economic and social rehabilitation.

The actual report of the Committee of Cooperation is best understood by turning first to Chapter VIII, which summarizes the conclusions. There we read:

The discussions in Paris have resulted in the formulation in common of a European recovery program. The task is so great that it cannot be brought to

Committee for Refugees of the War Relief Services of the NCWC is acting in the matter of invitations to Catholic DP professors. Such a bureau could list the communities which are willing to make bids for one or other of the DP experts. It should be no more difficult to bring an American community demand into relation to a particular supply of DP talent than it is to bring a college demand into relation to a DP candidate for a teaching position.

Once we have introduced a few thousands of these highly qualified men and women to serve American communities, it should be easy to create a healthy public opinion in regard to the lesser qualified people in the DP camps. The Stratton Bill would then not meet the kind of ill-informed and suspicious opposition which it is meeting at present.

*Father Gibbons, associate AMERICA editor, offers an outline of the report made by the sixteen nations of the Paris conference on European reconstruction. Here he deals with the general survey of material needs and resources; next week he will take up the financial aspects of the report.*

completion in less than four years. It will go forward in a series of stages, the achievement of each of which will bring Europe nearer the goal.

The participating countries express a determination "to overcome their difficulties as far as they can by their own exertions." Here is the element of self-help and minimum dependence on American assistance so clearly recommended by Secretary Marshall.

If anything, the European planners may be too optimistic as to what they can accomplish by their own exertions. Throughout the report they seem to assume that exchange of finished products and raw materials will progressively increase between East and West. However, the contingency of this factor need not prevent the nations outside the Soviet orbit from achieving what they can through self-help and cooperative planning.

The countries set for themselves four objectives:

1. To restore the pre-war level of agricultural production and to exceed it in "coal, steel and manufacturing industry generally";

2. To create "internal financial stability in certain countries" as a necessary condition for accomplishment of the programs; which stabilization "will, to a large extent, depend on supplementary external resources";

3. To cooperate among themselves in making maximum use of "the participating countries' own raw materials and productive capacity," thus immediately relaxing import and export restrictions and progressively reducing tariff barriers, together with the development of customs unions where feasible;

4. To make their full contribution toward achieving a balance of trade by keeping the need for outside aid to a minimum; nevertheless, even with their best efforts, the dollar deficit for the period 1948-1951 will be \$22,400,000,000, which deficit implies no "extravagant importing."

There is a note of particular urgency in one of the concluding paragraphs, as if reminding the American people that the European crisis is no sham battle but a life-and-death struggle with hunger, desperation and subversive forces which seek to exploit the continent's misery.

If too little is done and if it is done too late, it will be impossible to provide the momentum needed to get the program under way. Life in Europe will become increasingly unstable and uncertain; industries will grind to a gradual halt for lack of materials and fuel and the food supply of Europe will diminish and begin to disappear.

By now, it comes to pass that "one country after another is already being forced to cut down vital imports of food and raw materials from the American continent. If nothing is done a catastrophe will develop as stocks become exhausted." The problem, the report admits, is much greater than was heretofore recognized. Even six months ago the full extent of the war-caused disruption of economic life was not fully appreciated. Nor were other serious obstacles to the continent's recovery properly evaluated.

Evidently the committee members realize what most of us are coming to see, that the struggle for freedom and liberation did not end on V-J Day. In Europe, at present, the battle continues on the economic front. With totalitarianism exerting its best efforts to ensure the defeat of free governments, it is not a matter of indifference to the United States whether the economy of Western Europe crumbles.

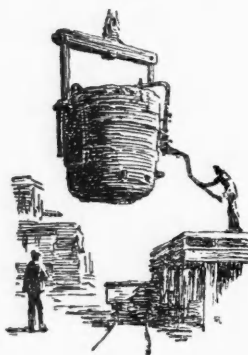
Returning to the Preamble of the report, we find evidences that the committee fully appreciated how unprecedented was such a document. Delegates of nations which have long been proud of their sovereignty and in recent decades have built new barriers to trade and migration, readily admit:

The participating countries recognize that their economic systems are interrelated and that the prosperity of each of them depends upon the restoration of the prosperity of all.

The war and its aftermath is evidently teaching the European states what our American colonies recognized almost two centuries ago—that in the interests of unity, security and prosperity a measure of sovereignty must be yielded. This realization has not been a minor factor in United States economic progress.

The Preamble also makes clear that the participating nations intend to establish a continuing organization to review the recovery program. They deny that the report is in the nature of a "shopping list" but regard it rather as a simple statement of present conditions as collectively analyzed by experts from each country. The deficit is a matter of particular concern to them, for they realize that the United States cannot be expected to cover it all. Wherefore they hope that some of it can be covered through "private financing and investment or the use of any suitable assets still available to the participating countries." A measure of assistance is also expected from the International Bank of Reconstruction and Development.

The Historical Introduction which constitutes Chapter I, reviews Europe's traditional position in the world economy. Some 270,000,000 people dwell within the participating countries and western Germany. In normal times their standard of living was high, though somewhat inferior to that of the United States and Canada. "They had nearly one-half of the world's international trade; they owned two-thirds of the world's shipping tonnage; and their income from foreign investments and other invisible exports was sufficient to purchase nearly one-quarter of their imports from the rest of the world." Europe's industrial structure was based on coal, steel and chemicals, in production of which items she slightly exceeded the United States.



War changed the picture. Productive capacity and manpower were destroyed. Trade declined or disappeared, and former purchasing nations learned to depend on other sources for their needs. The devastation and conditions in southwest Asia, on which Europe depended for certain food imports, added to the difficulties. On the continent itself, forests have been overcut; agricul-

ture suffered in its productive capacities, though not as much as industry. The difficulties to be faced at the war's end are listed as follows: 1) physical devastation and disruption of economic life; 2) prolonged interruption of international trade; 3) human strain and exhaustion; 4) internal financial disequilibrium; 5) shortage of food supply from southwest Asia; 6) abnormal increase of population in certain areas.

Postwar advance went well until early 1947. Then the underproduction of the German economy, particularly in coal, began to show its effects. World shortages continued. Credits were gradually exhausted, so that stockpiles rather than current imports were used to keep industry going. The unfavorable trade balance with the United States was running at \$10 billion a year. Early frosts and a severe winter damaged crops. This misfortune was followed by a record drought in the summer of 1947. Previous gains in production, especially noticeable in Belgium, France and the Netherlands, were gradually lost. The situation was such that it occasioned Mr. Marshall's speech of June 5, with the invitation to plan cooperatively.

Chapter II is devoted to the European Recovery Program. It outlines the four points mentioned above in connection with the Conclusion of the report. The problem cannot be solved hastily. Even by 1951 pre-war consumption of food will still be unachieved. For the present, the immediate dollar problem must be solved, so that European production, stabilization and cooperation can get under way. The countries participating must, of course, do their part. Specifically this means: 1) developing production, especially of food and coal; 2) making

fullest use of existing productive capacity; 3) modernization of equipment and transport; 4) establishment of internal monetary stability; 5) cooperation in reduction of barriers to trade between themselves and with the rest of the world; 6) progressive removal of obstacles to free movement of peoples; 7) joint effort to develop common resources.

Chapter III outlines the Production Effort. Key industries are interdependent. Miners cannot work without food; factories become idle without coal. Moreover, production goals for 1951 must take into consideration the fact that by that date population will exceed the pre-war level by eleven per cent. To meet the needs and better the standard of living, several specific production targets are required: 1) restoration of pre-war bread grain and other cereal production, along with increases in production of sugar and potatoes, oils and fats, and expansion of livestock supplies; 2) increase of coal output by 584 million tons, some 30 million above 1938; 3) expansion of electrical output by 70 billion kilowatt hours, or 40 per cent above 1947; 4) development of oil-refining capacity by 70 million tons or two and one-half times above pre-war; 5) increase of crude steel production by 20 per cent above 1938, and 80 per cent above 1947; 6) expansion of inland transport by 25 per cent; 7) restoration

of pre-war merchant fleets; 8) supply of most capital equipment from European sources.

In the production program food is the most essential item. This presupposes restoration of soil fertility, modernization of equipment, and importing of food stuffs to feed livestock in areas where population is too dense to allow both food and feed to be grown simultaneously. Next in importance is coal. Already plans are being made to exchange coal and equipment needed in its production. Coke output will have to be increased, particularly in Germany, so that continental industries can secure what they need. The steel industry requires modernization and some expansion. The report indicates that in practically every country "modernization and re-equipment will at all stages of the industry be more important than new construction." Increased efficiency is the key to increased production.

Most interesting item, from a human standpoint, in Chapter III is the recognition that mobility of labor must be achieved. Italy's surplus labor reserves, numbering 2,000,000, could well be used in other parts of Europe where industries languish for lack of manpower. The same principle applies to displaced persons seeking employment and homes. Gradually the idea of free movement of peoples is taking hold.

## Council of Profit Sharing Industries

*Robert S. Hartman*

Some fifty men of good will, representing twenty manufacturing companies and industrial counselling firms, met at the Hotel Carter in Cleveland on Friday, June 13, at the invitation of the author, to discuss the formation of a nation-wide council of firms which practice profit sharing.

As the result of the day-long meeting, the attendants responded to the question, whether an attitude of the mind and a philosophy of the spirit, heart and mind could be made tangible enough to become a basis of action, by voting unanimously to form such a national council.

Neither its name, nor a definite statement of its ideals and ideas was attempted at the meeting, but a committee composed of the author, as chairman; H. C. Nicholas of the Quality Castings Company of Orrville, Ohio; H. F. Johnson, president of S. C. Johnson and Son of Racine, Wis.; James F. Lincoln, president of the Lincoln Electric Company of Cleveland; and John D. Gordon, vice-president of the Progressive Welder Company of Detroit, Mich., was named to set up the organization.

That the attendants at the meeting were men of good will was self-evident, for profit sharing as understood by these men is, as one of them said, the end product of a broad-minded and broad-hearted policy of relations between owners, managers and workers in industry and

trade. All of the industrialists present either have profit sharing now or are preparing to institute it.

Thinking along identical lines—that the future of the capitalistic system depends on the broadening of its benefits—the author spent six months in contacting industrialists throughout the country, while Mr. Nicholas contributed his encouragement and, with two good friends, contributed the money to make the gathering possible.

From its opening, at an informal get-together session, Thursday evening, June 12, the meeting was keyed on a high plane of sincerity, even of idealism, and the discussion was intelligent and productive.

Although, perhaps because of modesty, there was not a great deal of personal testimony as to what profit sharing had done to promote industrial happiness and efficiency, there was a strong feeling among the group that the problem of high production and labor relations are imperative and call for immediate action.

Discussion early brought out that profit sharing had been tried many times, and had been unsuccessful in many instances; but there was no doubt in the minds of the men present that profit sharing works if honestly tried.

As one speaker said, "A great many forms of employment-benefit ideas have been lumped under the name of profit sharing when they were nothing of the kind. It is

*Dr. Hartman is chairman of the Department of Philosophy at the College of Wooster, Wooster, Ohio. A correspondent assures us that "the meeting was as extraordinary as the paper indicates." The principals were "astounded at the power of the reaction they evoked."*



my understanding that we here conceive profit sharing to be a division of the profits of the common effort of capital, management and labor by actual cash payments of the profits to each of the partners according to his just due."

Both C. G. Frantz, president of the Apex Electric Manufacturing Company of Cleveland, and L. B. Murphy, vice-president of the Williamson Heater Company of Cincinnati, agreed that "the division of profits is a natural outgrowth of right thinking on the part of management."

To this, Theodore G. Remer of the Visking Corporation of Chicago added the statement that profit sharing was not an alternative to employees' benefits, such as sick leave and retirement benefits, but was supplementary. In the case of his own company, he said, a retirement plan was in effect which provided employees with a pension of half their wages or salaries, plus other benefits, plus profit sharing.

"Profit sharing is not the answer to the problem of good industrial relations," Mr. Frantz said. "It is only the result of a broad approach to the problem, and of an understanding that the men in the shop are entitled to a fair share of the wealth which they contribute to produce."

"Whenever labor is equated with things—when it is considered as a commodity—we are talking Marxist philosophy, which is barbaric. We must prove by the way we run our businesses that Marx was wrong, that labor is not a commodity, but that labor is people. Work to be efficient must be enjoyed, and it can be made enjoyable if management has the right philosophy."

It seems to me that the essential spirit of the meeting can best be expressed by saying that it was to explore a way of releasing the unlimited potentiality of human beings by making workers not only feel a sense of being a partner with owners in business, but in sharing the rewards in a tangible way.

Chief testimony as to what profit sharing will do for both management and labor was given by Horace H. Hull, president of the Hull-Dobbs Company of Memphis, Tenn., the largest Ford dealers in the world, with branch plants in several large cities.

Mr. Hull said that in 1938 his company was considering going out of the automobile business when, as a last resort, it offered to split its profits with its employees if by their efforts the business was increased.

"If I tell you that our parts room, which was doing \$18,000 worth of business in 1937, is now doing \$3,000,000 worth of business, and that the head of that stock room, who was getting \$250 a month, drew over \$30,000 last year, you would probably say I was a liar," Mr. Hull said. "Call me what you will, I have the figures to prove that this is true."

Other testimony on the effectiveness of profit sharing was brought by E. P. Martin, president, and J. R. Fetzer, manager of the Gerstenslager Company, both of whom are enthusiastically in favor of profit sharing.

Whereas the morning session was dedicated to the discussion of the broad philosophical aspects of profit sharing, and to getting the members acquainted with one another, the afternoon session had to forge from the

many elements present a new tool of economic action: the National Council of Profit Sharing Industries. The morning meeting was a kind of testimonial session; the enthusiasm that filled every member gradually began to pervade the Conference as a unit. During the afternoon it became more and more obvious that the fantastic expectation would actually be realized: that people who had never met in their lives before would, in the course of one day, decide to form a permanent organization. The gradually mounting enthusiasm of the meeting, to the final climax of establishing an Organizing Committee for a Council of Profit Sharing Industries, was an inspiring experience.

The issue in the afternoon session very soon became clear. It was put by the chairman as follows: "The issue is now very simply two-fold: first, there are some people here who are sold on profit sharing and are practising it, and there are other people who are not sold on it and are not practising it. Those who are not doing it are naturally not members of this movement. So we are left with those who are sold on it. Among that group there are two schools. The one school says, first let me know what you are going to do and then I may join the organization, and the other says, I know it will be all right and let's make an organization now. This is the issue: organization now with details to be worked out later, or postponing the question of organization for another meeting, another thrashing out and maybe another postponement."

The chairman then called for a vote of those in favor of the organization, and the entire assemblage rose as one man, and unanimously approved a motion made by Mr. Lang and amended by Mr. Lincoln that the chairman appoint the Organizing Committee.

The Organizing Committee met for the first time on July 2 in Cleveland to discuss a constitution for the Council and lay plans for the Constituent Meeting at which the constitution is to be ratified. It was decided to meet again on July 18 to prepare the final draft of the constitution.

The activities of the new Council are to be based on two principles, the sovereignty of the human individual, both over political power and economic dogma, and the three-way partnership in the economic process of worker, consumer and stockholder. The general purpose of the Council, as stated by some of the conferees, would be to prove these principles in economic practice and to spread such practice throughout American industry, in an organized effort to make available for economic production the full energies of the human being, to lift the economic process to the level of human morality, and to integrate the economic life into the framework of universal democracy, with the following goals:

*A Free America*—Strengthening the system of free enterprise by extending profit sharing throughout American industry.

*A Mass Basis for Capitalism*—Making every individual a capitalist by spreading earned prosperity through high buying power and low prices.

*Universal Democracy*—Extending the rights of man

to industry by applying moral principles in human relations.

The particular purpose of the Council is to bring together individuals practising or interested in adopting or promoting profit sharing; to encourage, organize and conduct research in the fields of employee relations with employers as they refer to profit sharing plans and in the field of human relations in general; to assemble and disseminate information in regard to profit sharing; and to cooperate with all persons or companies professionally or otherwise engaged in installing profit sharing plans, in as far as their efforts are based on the principles of the Council.

These specific tasks are to be carried out by a Governing Board and a number of committees, such as a Research Committee for the purpose of investigating and filing existing profit sharing plans, examining the reasons for success and failure of plans and exploring the field

## A share in the land of the free

Joseph G. Dwyer

As the current housing shortage so gravely affects millions of Americans, it is surprising that several very pertinent passages in Leo XIII's *Rerum Novarum* have not been more frequently commented upon and popularized.

For instance:

The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners. . . . If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another.

In the practical order, immediate application of these principles everywhere in 1891 would have meant world revolution of a type that would have made the *Communist Manifesto* merely a statement of arch-conservative reactionaries steeped in a tradition of *laissez faire*. Though the potentialities of these ideals did not become actuality overnight (or in fifty-six years) no valid reason exists for casting them aside or ignoring them as futile Utopian dreams. These principles of property should be the basis of all constructive social programs; they should incessantly be brought to the attention of legislators. An enlightened public should know exactly why the Holy Father stressed the importance of owning property. In the midst of the present housing crisis this obligation is doubly imperative.

The emergency lack of housing may justify the expediency of temporary rental projects and low-cost apartment units. Is it not immediately evident, however, that such emergency programs do not even begin to solve the more fundamental problems emphasized by Leo XIII

of human relations in general; a Management Committee for the purpose of assisting management in installing and maintaining plans, in cooperation with professional and industrial advisors; a Labor Committee for cooperating with the workers and determining their viewpoint in all matters pertaining to profit sharing; a Public Relations Committee as a nucleus for public information on profit sharing; and a Publishing Committee for the purpose of publishing the journal of the Council, monographs and studies on profit sharing and questions of human relations in general.

Every participant of the movement so far has felt the tremendous potentialities of the Council. The National Council of Profit Sharing Industries, formally to be established at the constituent meeting this fall, may well become the center from which will emanate a new historic development: a reformation of our values and a dynamic regeneration of the democratic system.

Mr. Dwyer, assistant professor of history at the College of Mount Saint Vincent, New York, having recently, and not without difficulty, achieved the home ownership which he advocates, thinks that all Americans should be in a position to call a bit of their native land their own.

in the passage quoted above? That fundamental problem is one of ownership—a share in the land. To *rent* or to *own*, that is the question. Even a cursory glance at developments in the housing situation would seem to indicate that for the average family, veteran or non-veteran, much is being done to make renting attractive and feasible; little is being done to make owning a basic incentive. This is radically unsound; it is, in fact, a perverse strengthening of the groundwork upon which communism in all its varied forms and disguises thrives. A rootless, propertyless multitude offers open invitation to the siren call of communist propaganda.

In February, 1946, Wilson Wyatt, former housing expeditor, was repeatedly saying that half the houses to be built would have to sell for \$6,000 or less; a survey conducted by the War Department revealed that eighty-four per cent of the veterans questioned could pay no more for a home. Two years ago Chester Bowles, then OPA administrator, told us that four million families wanted to build or buy and that "in housing we face the most dangerous and violent single inflationary threat yet to greet us in the whole war period" (*New York Times Magazine*, November 11, 1945). At least the basic financial problem involved in extending ownership of private property in land was given some wide publicity then. In recent months the emphasis in this direction appears to have changed perceptibly. In May, 1947 Raymond Foley, head of the National Housing Agency, was pleading for rental housing as our "basic need." He remarked that about half the people looking for a place to live want to rent rather than to own. Whether these people actually want to rent, or whether they are merely compelled to rent owing to economic factors that seem to make rent-

ing the easiest solution of a vital family problem, is certainly debatable.

Wilson Wyatt's earlier emphasis on the \$6,000 absolute top price for all but sixteen per cent of the veterans interviewed on this question was soon forgotten. Wyatt himself set the \$10,000 price limitation, which proved none too satisfactory. Obviously, as he knew at the time, even among veterans only an extremely small minority could consider that amount, despite long-term government-insured mortgages and small down payments. That the average house for sale in the East now costs well over \$10,000 only tends to widen the gulf between vast wealth and sheer poverty.

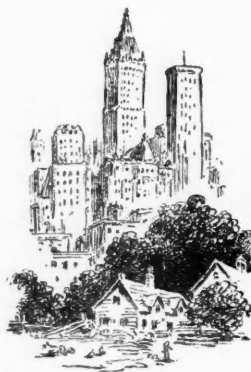
Proof of the inability or lack of desire of the prospective home buyer to meet the demands of houses in the \$10,000 range may be found in the fact that in May of this year some 2,200 homes built as part of the national emergency program for veterans now stand empty and unsold in the New York City area. Thus, unfortunately, it becomes increasingly clear that rental housing, as Raymond Foley has recently said, is our basic need. It is a need that grows out of despair on the part of many average American families who would prefer to own; it is a need that is tragic in so far as it will only further perpetuate landless, propertyless families, who will perforce eventually move into, live and die in three- or four-room rented apartments.

The inherent viciousness of this confining circle is accentuated by the reports now being presented to the public by real-estate writers. These men foresee a gradual easing of the housing shortage through the purchase of new homes in the higher brackets. This, so the public is blandly told, will make rented quarters available to others. One can only note, with some slight fear of exaggerating the self-evident, that though this cycle will temporarily alleviate the condition of many homeless families, it will also maintain and widen further the gulf between property and propertyless so grimly deprecated by Pope Leo XIII.

Slum clearance projects are admirable up to a certain point. In propagating the rental apartment method of human existence they may, even with their added area of breathing space and few more feet of grass, become the slums of a rootless, non-property owning generation of tomorrow. The Most Rev. John F. Noll of Fort Wayne, Indiana, recently addressed The National Catholic Conference on Family Life (March 12, 1947). He remarked that eighty per cent of Protestantism was rural whereas 20,000,000 Catholics live in the fifty largest cities of the country and "nearly all the evils of society prevail where we live and not where Protestants live." These are strong words, describing a disturbing phenomenon of our time. Catholics should lead the country in the campaign for private homes, for large and healthy families with roots in the ground, firmly planted in the faith and Christian culture.

The city of Rome at the time of the Antonines, in the second century of the Christian era, could boast of only one private house for every twenty-six blocks of rented apartment houses—apartments only too similar to the

rented living quarters of wage earners in large American cities. This situation, together with unhealthy economic trends concerning land ownership in the rural areas, was not the least of the causes responsible for the fall of a mighty empire. Scholars find this situation paralleled in the eastern division of this same empire, when the seventh century found a class of privileged large land-owners existing in Egypt previous to the period of the Arabian conquests. This condition all but created a local ruling body independent of the government and was one of the main causes of the fall of Byzantine domination in Egypt. History furnishes countless similar examples of the relation of the distribution of land ownership to the stability of the state.



detail the living conditions of the average propertyless miner.

In this "nation under God" Americans should not be penalized for wanting to live in their own homes, on their own land, in their own country. The desire to own should be stimulated throughout the land, especially in the excessively crowded, apartment-lined, weary blocks of the big cities. To own a home of one's own should at least be made as easy as it now is for the average family to rent a few square feet in a pile of brick, stone and mortar.

In 1904 in his book *The Holy Roman Empire*, James Bryce, speaking of conditions in Italy and Germany, remarked that the educated classes had been occupied with practical economic questions rather than with political theories and religious reforms. Even at that early date in this century he observed that the masses of the people had begun to busy themselves with projects to secure a better distribution, "or even perhaps an ultimate extinction of private property." The course of Europe since that date is only too familiar. Is America of today heading toward the "ultimate extinction" or the eventual restoration of private property?

A living wage, a saving wage, a property owning and home loving wage is truly one of America's greatest needs. The common sense of Pope Leo XIII may yet inspire the homeless and the propertyless to strive for what they really need. The goal should be familiar and well known to all; the goal should be within the reasonable reach of all who would attain it; the goal for each family should be nothing less than a share in the land of the free.

Privately owned homes with a reasonable amount of land (a minimum of 7,500 square feet has recently been adopted as an ideal standard in a suburb of New York City) and privately owned small farms for those who desire the true rural atmosphere should be within the reach of all. Many who are inclined to shudder at every move of John L. Lewis might profit by studying in some



# Literature & Art

## Great Books—II: Three Plato dialogues

Edwin A. Quain

The day before Socrates died in the municipal prison of Athens he spent the morning discussing with his old friend Crito the reasons why he had lived the life that he had and why he would on the following day drink the hemlock at the command of the magistrates of the State. The day of his death was passed in an elaborate debate on the immortality of the soul; when he died, his friends were sure that there had passed from their midst "the best, the wisest and the noblest man of our times." All through his life he had been dedicated to the pursuit of justice and he maintained a standard of morality that was as far superior to the traditional code of Homeric ethics as that was above the current teaching of his contemporaries, the Sophists.

In spite of all that, the official court of the State had condemned Socrates to death as an atheist and as a corrupter of the youth of the land. His friends have been unable to swing the vote in his favor at the trial or to extricate him before his execution and so, with a view to justifying the memory of his revered master, Plato told the heroic story in the three works mentioned here grouped together as a "great book"—*Apology*, *Crito* and *Gorgias*. If read together, they present us with a picture of the trial as a mockery of justice, showing clearly that Socrates refused every subterfuge out of conscious principle. The first two make it clear that Socrates practiced what he preached, for the *Gorgias* (ante-dated by Plato to 416 B.C.) is merely the theoretical statement of the principles on which he lived and died. All three tell the same story: Socrates believed (and died for his belief) that it was never honorable to do wrong or to requite injustice with injustice. Devotion to duty and an abstract ideal of virtue enshrines the noblest concept of morality human reason had thus far contrived.

The trial of Socrates took place in the Spring of 399 B.C. when he was accused by three of his enemies of: not believing in the gods sanctioned by the State, of introducing new gods and of being a corrupter of the youth. The judges were 501 citizens of Athens. Socrates all but refused to take his accusers seriously and what defense he offers is in the nature of an analysis of the prejudice that had grown up against him in the preceding twenty-five years, since he had been lampooned in *The Clouds* of Aristophanes. There he was portrayed as an irresponsible dreamer who pretended to esoteric knowl-

edge "of things in the clouds and under the earth." The majority of his judges had grown up with the idea that Socrates was a fool and such is the power of ingrained prejudice that he has little hope of dispelling the effect of the slander. In fact, he does not try and merely offers a flat denial to the "charges" contained in the comedy of Aristophanes.

There is little reason to believe that the charge of atheism was ever seriously intended. There was at the time in Athens no concept of official religious orthodoxy and it is unlikely that any educated man of the time believed in the traditional mythology as a system of theology. His accuser, Meletus, had never clearly formulated the alleged crime in his own mind, if we are to judge from the ease with which Socrates, in his cross-examination, leads him into the blatant contradiction of asserting that Socrates believed in spiritual beings (his personal *daimon* which warned him whenever he was about to do wrong), and, in the next breath, that Socrates was a complete atheist.

The real grievance, the important reason for the hatred that inspired the arraignment was that Socrates was "a corrupter of the youth." It had been for many years the practice of Socrates to go about the streets of Athens, engaging in conversation with all who had a reputation for knowledge and wisdom. His normal procedure was to fasten on someone and question him about the reality and nature of virtue and goodness in general. Prominent politicians, noted poets and competent artisans, all had pat and ready answers to the questions, which Socrates, with a mild and disarming skepticism, proceeded to demolish, much to the discomfiture of his victims. Many years before, the oracle at Delphi, the central shrine of Greece, had stated that there was no man wiser than Socrates. This he felt hard to believe since he considered himself to be ignorant and it was in quest of someone wiser than himself that he tackled the pundits of his time. As a device for losing friends and alienating people, the method could hardly be bettered. He finally concluded that the god must mean that human knowledge is as nothing when compared to divine wisdom and thus a man is only wise when he knows that he does not know.

Quite naturally, such performances were vastly entertaining to the bright young men of Athens who flocked around Socrates and, what was worse for him, proceeded to imitate him. Hence he was supposed to be destroying the respect of the young for their reputable elders and this is the real reason why he had to be removed. We know from other works of Plato that Socrates held no very high opinion of politicians and it is quite likely that an exaggeration of his teachings could very well have engendered anti-democratic sentiments which had brought revolution and anarchy to Athens. Two of his

closest friends among the young men, Alcibiades and Critias, were at the time considered to have been traitors to the State.

His only defense against the charge of corruption was that he had acted in this manner at the command of the god and he briefly alludes to the fact that the families of the young men had offered no condemnation of his influence in the past. His, he claimed, was a life of unselfish dedication and obedience to the command of the god. Far from being an enemy of Athens, he was really the divinely-appointed "gadfly" chosen to stir the Athenians from their lethargy and to turn their minds from the pursuit of wealth and honor to the true realities and the practice of virtue. Hence he protested he had done no wrong; rather than be condemned to death for his conduct, he should be supported at the expense of the State, since no one was more valuable to Athens than Socrates.

However, the laws, in the person of the Court, have decreed that he must die and, consistently with the principles of his life, he must obey their command. He refuses to influence the vote of the judges by playing on their feelings and assures them that he does not fear death. If he did, he would be pretending to know for certain something that he did not know. Death is either "a sleep and a forgetting," and hence has no terrors for him, or else, and it is to this view that he clearly inclines, it is merely the beginning of an immortal existence in which he will live with all the great figures of the past. Death is therefore no evil and he does no wrong in avoiding it; it is rather they who condemn him who do wrong. In the race of life, death runs faster but evil is harder to avoid.

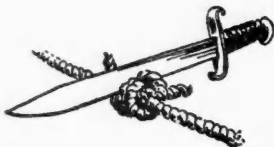
Near the end of his imprisonment, Crito tries to persuade Socrates to escape and go into exile. He reminds him of his bereaved wife and children and tells him that he is taking the easier way, free of all responsibility. Once again Socrates returns to his principles. Since the laws have decreed that he must die, die he must in obedience to their command. Exile would be no escape since without hypocrisy he could not continue to teach his doctrine, were he to play false to his duty as a citizen and in cowardly fashion save his body, but bring ruin to his soul. No matter what the provocation, a man must live up to his agreements and obligations. Even though it means his death, Socrates will not despise the laws and thus do harm to the State and to his fellow-citizens.

In the *Gorgias* Plato tells the story of a meeting with the famous rhetorician which at first sight might seem to be wholly concerned with Rhetoric as an art, or, as Gorgias maintains, the queen of all the arts. But a closer examination will betray the fact that we have here a series of three questions which bring us from the character of the art of rhetoric to the sharply-divided ethical convictions involved in an estimate of that art and finally to the real point of the dialog—life and the way it should be lived. Socrates maintains that the life of devotion to the higher good is vastly superior to the theory and practice of the strong men who aim only at power, the domination of their fellowmen, and the greatest injustice most handsomely done with complete impunity.

Gorgias holds that man's greatest good is freedom—

the ability to do whatever he may please without hindrance; since rhetoric is the best means of getting what you want rhetoric is the greatest of all arts. In his usual roundabout manner, Socrates forces his interlocutor to admit that rhetoric is nothing but a device whereby an ignorant man persuades an audience equally ignorant that he understands some things better than an expert.

Polus, however, is bolder than Gorgias and is willing to push his principles to their ultimate conclusions; he maintains that the happiest man is the one who can kill or imprison anyone and if rhetoric can help to that, so much the better. To this Socrates replies with his well-known view that to harm another is never good and the guilty man is better off when he has been punished since, as he deserves it, it is done justly and hence, he has been treated with justice and has been improved. Conversely the man who sins with impunity is worse off than if he had been justly punished for his sins.



Callicles, the last speaker, is even more consistent than Polus. For him, it is only the weakling who will "put up" with injustice; the really strong men are aggressive and

ruthlessly seek to gratify, at any cost, their own desires and impulses. This to Socrates is but legalized banditry and the men who act thus while ruling are supremely vicious. The true statesman is the man who sets for himself an ideal of temperance and justice and seeks to produce these in the souls of his subjects. The finest adornment of the statesman is the possession of moral values and his greatest talent is to be able to get the citizens to desire what is really good. When Callicles recommends that Socrates should go into politics, he is told that Socrates is the only real statesman in Athens for he is the only man who aims to do good to those with whom he speaks.

So firmly is Socrates convinced of the truth of this view that he protests that, if he should ever be brought to trial for his conduct, he would die rather than defend himself by unworthy means, or by doing any wrong. He would not fear death because the dreadful thing is not to die, but to go to the other world with a heavy burden of guilt. Then he tells the story that formerly men used to be judged while still alive but their true selves were not known because of the fair covering of the body. To prevent such mistakes, man is now judged after death, when his judges may see his naked soul. Then the incurably wicked will be eternally punished; such as are thought to be curable will pass through a period of purification; but when the judges find one who has lived a pure and holy life, him will they send to dwell forever in the Isles of the Blest.

Hence the advice that Socrates would give to Callicles is that the only good life is the life of goodness and holiness. It is better to suffer unjustly than to injure any man; a man should seek not so much to seem to be good as really to be good and noble both in private and in public; that rhetoric and every other art in life should

be used for pointing to what is just. "Take my advice and follow my example and thus you will be happy in this life and in the life to come; in a word, live and die in the practice of justice and every other virtue."

The unity and coherence of these three works will thus be clear. Any discussion of them must stress the complete sincerity of Socrates and his adherence to his principles. Since in a sense Socrates "laid down his life for

his friends," the motive of duty to the laws must be compared with the Christian motive of love. And the absence in Platonic morality of the ideals of Christian purity and meekness, out of love of Christ, should clearly be noted. The basic concepts involved in the structure of morality—death, immortality, duty, the sanctity of law, evil and its inevitable retribution—these are the contents of the gospel according to Socrates.

## Books

### Explaining our win

#### OPERATION VICTORY

By Major General Sir Francis de Guingand. Scribner. 474p. \$3.75

This is a description of certain higher-level phases of World War II as seen through the eyes of Field Marshal Montgomery's Chief of Staff, Major General de Guingand. To those who read Alan Moorehead's *Montgomery*, this book will add a few favorable details to the picture of that controversial "Monty." Like war correspondent Moorehead's account, *Operation Victory* gives fullest tactical details of Rommel's African rout. These chapters are the most important in the volume. De Guingand was one of that highly important inner circle in the desert command and, later, on the European continent, so when the author retells the tactical moves of Montgomery's campaigns he speaks with the authority that commands attention.

General de Guingand writes of a typical British officers' slow rise to staff status. This he reached in 1937. With the breaking out of the World War de Guingand soon found himself Director of Military Intelligence in the Middle East. He moved over to Africa and there met General Montgomery when he came to take over the tottering British command and lead his troops to stirring victory. De Guingand accompanied the 8th Army, when it invaded Sicily and fought up the difficult boot of Italy. He is at Monty's side when that British leader commanded the 21st Army Group under General Eisenhower from Normandy beaches to the enforced halt to permit the Russians to take Berlin. Those who read Ralph Ingersoll's blast against Montgomery, charging that he was too hesitant in undertaking an early offensive towards Caen, will find PM's editor rather neatly refuted in *Operation Victory*.

A word or two may be in order about

General de Guingand's style of writing. He has no war correspondent's pen. He seems to hesitate for words, then state what he is going to say and then proceed to say it. This halting style does not make for smooth reading. But when General de Guingand has finished you have a complete tactical picture of that particular campaign.

As Montgomery's Chief of Staff, General de Guingand naturally plays up Monty's battles. He does not ignore American participation in the defeat of Germany. But the emphasis throughout *Operation Victory* is on British, not American feats of arms. One regrets that General de Guingand did not give more space to the illuminating items he must have picked up from British Intelligence. Their telling would have made this war book more interesting to the average American reader, who gives higher priority to the Dodgers and the Yankees' campaigns than to any account of Monty's battles.

NEIL BOYTON

#### LUCKY FORWARD

By Col. Robert S. Allen. Vanguard. 424p. \$5

The publishers say that "This is a hard-hitting, hard fighting, controversial book by a man who had fifteen years service as a soldier." Colonel Allen was in command of Combat Intelligence on General Patton's staff. The author lost an arm during the campaign in Germany. This fact is added lest some reader may conclude that Colonel Allen knew nothing of actual warfare.

The title is the same as that used to identify General Patton's Command Post in the European theatre. Frequently the author uses "Lucky" to designate either Patton or Patton's Third Army. For Patton he has unbounded admiration. This reviewer has read no other book in which so much praise is given a commander in the recent war. Patton admittedly used picturesque, strong language. If profanity makes a book altogether un-

acceptable to you it would be well to avoid this volume.

Now let's look at the book itself. The training of the Third Army in Louisiana is discussed, and also its transportation to England. The story proper begins with the functioning of the Third Army under Patton on August 1, 1944. From that day until May 9, 1945 the author maintains that much that Patton did was done without full knowledge or approval of the high command.

Colonel Allen is fully convinced that Patton's efforts were often blocked by his superiors. By early September Patton had advanced nearly 500 miles to the east; he was anxious to drive ahead and cross the Rhine. He believed that he could do this within the next thirty days. Then came the order from the Supreme Headquarters Allied Expeditionary Force. Allen adds: "It was this SHAEF obduracy that led directly to the tragic and costly Battle of the Bulge and that enabled the Nazis to continue the war until the following May."

From September until November 8 Patton was forced to remain inactive. Allen comments: "Hitler had won his hairbreadth race for time. On the brink of annihilation, SHAEF had given him the chance to gain the respite he so desperately needed to reconstitute his forces and prolong the war. Montgomery had triumphed in the inner councils of the SHAEF, and Hitler had won a new lease on life." Strong words, those. Allen is convinced that the war could have been won in the fall of 1944. He is further of the opinion that the Battle of the Bulge, December 1944, was due solely to the failure of the high command to use normal judgment. He speaks plainly: "The Battle of the Bulge was a costly and tragic disaster that was wholly unnecessary, due entirely to failure of command on the part of SHAEF, Headquarters Twelfth U. S. Army Group, and Headquarters 21 Army Group British." He then quotes chapter and verse to justify his statements, which agree substantially with



the book-length treatment of the battle recently presented by Merriam in *Dark December*.

Allen quotes with relish the detailed statement issued by Montgomery the day before the attack made by the Germans. Montgomery proved in his statement that the Germans were unable and unwilling to make an attack. The very next day the great German drive to Antwerp began. It nearly succeeded. Had it achieved its objective, the whole aspect of the struggle would have been changed. Allen writes in disgust: "The war in the European Theatre of Operations was being directed by an Authority in Washington, more than 5,000 miles from the battle lines." He admits that Eisenhower and Bradley often had to follow orders which they knew were harmful to the campaigns in progress. Finally, however, the German strength was broken. Patton had hoped to take Prague but was ordered not to do so. Good maps and photographs are part of this fact-packed book of criticism.

PAUL KINIERY

## Tired memoirs

### END OF A BERLIN DIARY

By William L. Shirer. Knopf. 369p. \$3.50

Before America entered the war we were dreadfully anxious to know what the Nazis were plotting in Berlin. Because of German censorship Messrs. Shirer, Smith, Flannery and other war correspondents had to come home to inform us. The former's *Berlin Diary* was widely read because it told the nation what it was eager, yet dreaded to hear. Then the diary proved a perfect medium of expression. Every fact, description, impression and comment interested us. At last, we were being admitted behind the scenes.

The present book enjoys no such advantage. It becomes more valuable and informative when the diary gives way to documents. These documents, captured from the Germans, reveal Hitler's mad plans to conquer the world. There are plans of military operations drawn up by the General

Staff, top secret decisions on the invasion of the Sudeten, Poland and the other countries reached by the war. Here we find the solution of many of the questions we asked ourselves as from day to day we followed the progress of the war. An unknown army officer drew up the most tragic report. It is the account of Hitler's last days and of his suicide. We read, and recall the ancient warning: "He that exalteth himself shall be humbled." There does exist a more complete set of documents in Peter Mendelssohn's *Design for Aggression*, but the great reading public is apt to shy away from documents, except when lured to read them in a book by a well-known writer.

The diary is often wanting in restraint. Invectives against the German people clutter its pages. The author's anger is understandable in view of what he suffered in Berlin, but it is wrong, as Edmund Burke remarked, to indict an entire people, as he seems to do. His review of events fails to take into account the powerful opposition of German Catholics to Nazi totalitarianism voiced by their fearless bishops. Nor does he mention the Lutherans who collaborated with the Catholics, except to take a potshot at Pastor Niemöller. He is silent about the thousands of priests who were either murdered or sent to prison because they preferred Christ to Hitler. In fact, he ignores the influence of religion, except to cry out, now and then, "God."

Mr. Shirer headed a committee to block the recognition of Franco's Spain by the U. N. at San Francisco. Was this consistent when he did not oppose Stalin, who out-herods Herod? One cannot help contrasting his position with that taken by Mr. Carlton J. H. Hayes, historian and diplomat, in his scholarly book, *Wartime Mission in Spain*. In view of Mr. Vishinsky's frenzied railings against our Government, the author's soft attitude toward Russia will not be popular with too many people. He also criticizes our statesmen for what he considers their poor handling of affairs at the San Francisco Convention.

Undoubtedly, the best description in the book is the account of the Nuremberg trials. The diary ends beautifully and dramatically with a dialog between the author and his little daughter. For him the war is over. Germany has been his tragedy. He is tired, he is confused. He wants to forget the past and leave the future of Germany to others.

GEORGE T. EBERLE

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## Protestant "Going my way"?

### THE BISHOP'S MANTLE

By Agnes Sligh Turnbull. Macmillan. 359p. \$3

In explaining how she came to write *The Bishop's Mantle*, the author says:

I have read with the deepest interest the great novels dealing with priests of the Catholic Church from *My New Curate* to *The Keys of the Kingdom*. But in many novels portraying Protestant ministers it has seemed to me that either the profession itself or the man was sharply criticized or caricatured. I had therefore a great desire to write the story of an honest, sincere, brilliant young clergyman . . . who would be a man like other men and yet be completely dedicated to the demands of his profession.

Accordingly, Agnes Turnbull has written the story of three momentous years in the life of a young Protestant Episcopal minister and has succeeded in her self-appointed assignment of making him a thoroughly likeable character, sincerely good but not a prig.

Mrs. Turnbull's minister is Hilary Laurens, a big, good-looking former college athlete in his early thirties, who as the book begins has just received his first important call to be Rector of the fashionable St. Matthew's Church in an unnamed Eastern city, possibly Philadelphia. The Bishop of the book's title was Hilary's grandfather, a wise and holy old man, whose death is related in the first pages but whose remembered counsel and example guide the young man through all difficulties. Hilary marries Alexa, beautiful and very modern young member of the city's social set, genuinely in love with her husband but hardly the typical person's wife. The author, by the way, does an excellent job in this characterization, making Alexa consistent and completely believable throughout the book.

The central plot is very simple, concerning itself with two questions: "Will Hilary be successful as Rector of St. Matthew's?" to which the answer is apparent from the first page, and "will his marriage to Alexa be successful?" which is not so easily answered. But from this slight framework hangs a pleasantly varied multitude of little incidents which make up Hilary's daily life—the writing and delivery of sermons; the struggles with his vestrymen (that group of laymen who run the temporal affairs of the parish and who are able to "make or break" the

minister); the choosing of a curate; the callers at his study with their confidences and their requests; his adroit avoidance of predatory women; his efforts to help the poor without antagonizing the rich; his diplomatic solution of his wife's problem of how to have a cocktail party in the Rectory.

Agnes Turnbull had two relatives who were Episcopalian rectors, so no doubt the picture of life behind the scenes in a present-day, big city parish is authentic. In this milieu, not often dealt with in fiction, and probably almost as unfamiliar to the average Protestant reader as to the Catholic, lies the book's fascination. For despite a few embarrassingly sentimental passages, this is an interesting and well-written novel. Catholic readers will be less impressed by Hilary's theology, the originality of which, in the few passages where it is expressed, may well arouse objections among the author's co-religionists, than by the character of Hilary himself. They will see in him a thoroughly good man, resolutely doing his best to follow simultaneously the difficult vocations of husband and minister. As they read they will be more than ever convinced of the wisdom of our Holy Mother Church in separating the two.

*The Bishop's Mantle* is pretty sure to be a best seller. It may even reach Hollywood, to emerge in due time as the Protestant *Going My Way*.

MARY BURKE HOWE

### ANY SAINT TO ANY NUN

By a Benedictine of Stanbrook. Kenedy. 144p. \$2.50

Right worthy of welcome in the catalog of spiritual publications of Stanbrook Abbey is this compilation of letters or portions of letters addressed by Church doctors, founders and foundresses, confessors and virgins—saints and beatified all—to consecrated virgins of both East and West, and of nearly every century from the fourth to the nineteenth. Among the writers, many nations, orders and schools of spirituality are represented. The selections touch on all the memorable moments of a nun's life between the call to dedication and God's summons to His spouse at death, as well as upon many of the commonplaces for self-consideration of religious.

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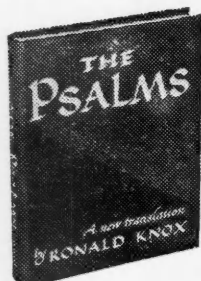
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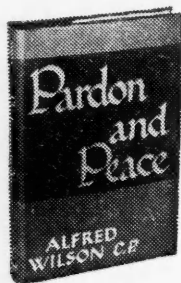
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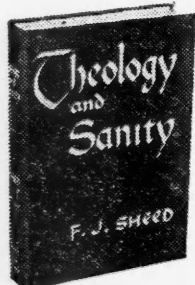
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three are books you have heard plentifully praised already, so this should be looked upon as merely a polite reminder.

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apart from the works of mercy in which it has traditionally issued. The virginity lauded by the saints is not mere renunciation, but constant endeavor to grow in union with God in every energy. It is more than the following of a Rule of Life; it is the following, even here below, of the Lamb.

Full and orderly treatment of the subjects discussed is not to be expected in letters; but the compiler has eliminated, with perhaps one deliberate exception, rambling and digressive passages, and has sometimes combined passages from several letters dealing with the same subject. The Foreword is a competent essay on the place, already foreshadowed in the Old Testament, which Christ destined for virgins in His Church and on the role which they have had in its development, and is a persuasive apology for the state of virginity as exhibiting to mankind the ideal of womanhood. J. BYRNE, S.J.

#### *From the Editor's shelves*

THE WORLD'S GREAT MADONNAS, by Cynthia Pearl Maus (Harper. \$4.95), is an excellent tome of 768 pages, containing 114 full-page art reproductions, with an equal number of interpretations; 239 poems, 60 stories, 62 hymns, carols and lullabies. It is a magnificent book for looking at; some of the quasi-theological explanations are inaccurate. An arresting feature is the inclusion of Madonnas of the Orient, of Africa, and of other non-European cultures, which impress us with the universality of devotion to Our Lady.

THE LIVING WOOD, by Louis de Wohl (Lippincott. \$3), is quite a successful novel on the finding of the True Cross by Helena. The background of Roman legionary life in Britain is well done, as is the indomitable character of the Empress. Perhaps best of all is the depiction of how the leaven of Christianity was working quietly but powerfully in all levels of Roman society. Inspirational, but with good craftsmanship as well.

PETER ABELARD, by Helen Waddell (Holt. \$3), is a reissue of the classic of 1933. This is truly a distinguished novel, full of fire and passion, deep-rooted in an understanding of the sanctity and sinfulness of the Middle Ages, exquisitely written about unforgettable characters. Its reappearance makes the current crop of novels seem pale, anemic fare indeed.

YOUNG AND FAIR IS IOWA, by M. M. Hoffman (Loras College, Dubuque), says reviewer Monica C. Mooney, is the story of the struggles of the Territory of Iowa for admission to the Union. Most of the characters are historical, but there is a romance running through the tale and a story of the struggle of an atheist toward belief. "Though of no great historical value, it does make interesting reading."

WAY OF LIFE, by A. Hamilton Gibbs (Little, Brown. \$2.75), is written, in the judgment of Fortunata Caliri, "in the popular, happy-ending tradition of old-fashioned fiction." It is the story of an American paratrooper and his marriage into an English family. All the problems of war marriages and the rearing of children in uncertainty are met and solved, though under a spate of angry and confused opinions and tirades. Life will go on, it seems, but it is hard to say whether the author thinks that is a good thing or not.

REILLY OF THE WHITE HOUSE, by Michael R. Reilly as told to William J. Slocum (Simon and Schuster. \$3), strikes Joseph Huttlinger as "one of the best books on Roosevelt." It is intimate and filled with heart-warming scenes like the one when Reilly, Grace Tully and William Hassett, Presidential secretaries, got word of the President's death. "We are all Catholics," writes Reilly, "so I suppose we were all saying the same prayer to ourselves." H.C.G.

REV. NEIL BOYTON, S.J., is the author of many biographies and makes a specialty of reviewing that same genre.

PAUL KINIERY is professor of history at Loyola University, Chicago.

REV. GEORGE T. EBERLE, S.J., is professor of English at Weston College.

MARY BURKE HOWE, of New York, is one of AMERICA's veteran fiction reviewers.

J. BYRNE, S.J., is pursuing his theological studies at Woodstock College.

Next week, Literature and Arts will have the honor of running a centennial article in honor of Alice Meynell, by REV. TERENCE L. CONNOLLY, S.J., an authority on Mrs. Meynell and the Thompson circle.



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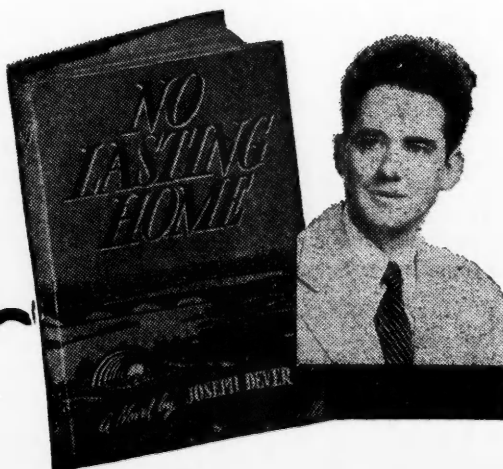
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## The Word

AN IMBECILE MIGHT BE loosely described as a man alien to the normal, who makes a career of what ordinary people regard as foolishness. The madness of carnival is to him a native climate; the distorting mirrors of the amusement park are windows opening on the only reality he recognizes; a roller-coaster roaring at break-neck speed to no destination seems to him the most marvelous mode

of travel to the best conceivable goal. We pity the feeble-minded person and we carefully avoid any personal actions which might lead people to look on us as "odd" or "peculiar." But with all our care for personal dignity and decorum there can co-exist a spiritual fatuity which threatens us, not with the loss of social standing and the laughter of men, but with the forfeiture of salvation and the eternal mockery of the demons.

So it is that St. Paul, in the epistle for the twentieth Sunday after Pentecost, warns us in words of unblinking bluntness against this supernatural

stupidity. The days are evil, he says; we walk a perilous path punctuated by diabolic ambushes; "See to it that you walk with care not as unwise but as wise, making the most of your time . . . therefore do not become foolish, but understand what the will of the Lord is." He had previously summed up the obligations of the Christian as a child of light, a member of Christ, a recipient of the divine doctrine. The dogmatic grandeur of the individual, he now adds, imposes great responsibilities. Spiritual aimlessness is most reprehensible in one who has within him, by the divine indwelling, Jesus the Way: spiritual insanity is unthinkable for the man who is a member of Jesus the Truth: spiritual debility is inexcusable in an adopted brother of Jesus the Life.

Yet we need look no farther than our own hearts to see that such spiritual treachery to God and to ourselves is possible, even easy. We want to avoid the idiocy of the imbecile, to be sure; we desire to make successes of our lives. But we forget that the only way to make a success of human life is to fulfill in it what the Author of Life demands. We forget or forgo the sage advice of St. Paul: "Understand what the will of the Lord is." In designing life, God did not make an arbitrary or whimsical gesture; He gave life its shape and purposes; and it is only by conforming ourselves to that outline and by achieving those divinely-appointed ends that we can make our lives successful.

Against all this is the clamorous objection of the world, with its own ideas of successful living. Dives is the hero of the worldling—Dives who had a full stomach, a full bankbook, who dined sumptuously and dressed luxuriously. Those whose eyes are bent on this earth, who can never see ultimates because of their exclusive preoccupation with the here and the now, can conveniently forget the timeless and terrific drawback in Dives' success story—that he died and went to Hell. Lazarus, outside the rich man's manor, clad in rags, his only roof the sky, his only walls the far horizons, too weak to dispute with the snapping village curs for the crumbs from the sybaritic board, is no hero to the man inoculated with the worldly idea of success; and his disgust at the contemplation of the man's rags and sores during life blinds him to the eternal fact that they have been transmuted into the accoutrements of his glory forever.

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foolishness to those who perish," wrote St. Paul to the Corinthians and, in a later passage, "the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I Cor. 1:18-25). This is a hard saying; without intense faith, we shall not subscribe to the paradoxically powerful "weakness of God," with its implications of humility, self-effacement, apparent failure and true success.

WILLIAM A. DONAGHY, S.J.

## Theatre

OUR LAN', presented by Eddie Dowling and Louis J. Singer, in The Royale, is a story of the hopes and frustrations of a little band of former slaves shortly after their emancipation. The action begins near the end of the Civil War, when Grant was hacking his way toward Richmond while Sherman, his march across Georgia completed, was turning North toward the Carolinas. Sherman, probably the most idealistic of the top Northern generals, gave the freedmen an island to cultivate for themselves, and the latter believed that the gift was authorized by the Government. They were painfully disillusioned when Lincoln was assassinated and Johnson rose to the Presidency and the same Union soldiers who had fought to abolish slavery helped the former slave owners repossess their plantations.

Here, obviously, is a rich lode of dramatic material; and Theodore Ward, the author, has smelted a part of the precious ore into a beautiful but not a flawless play. Mr. Ward is at his best when etching character, and his second best when building effective scenes. His Joshua Tain is a man whose staunch integrity we will not quickly forget, and even his secondary and minor characters are as real as Thomas Hardy's peasants. His love scenes are exquisite and his dialog rings with the authority of blank verse. But he does not weld his scenes together in dramatic unity. When he runs into plot trouble, one of his characters sings a spiritual, and the result is a letdown in tension, a weakening of suspense.

There are some thirty-five performers in the cast, which makes acting credits too numerous to mention, except that Muriel Smith, the peppery Carmen, of Carmen Jones, emerges from type to actress by handling a demure role with distinction. Ralph Al-

*Does a college education make you think? read? earn more money? take an interest in civic affairs? show more sense in home furnishing? lead a happy married life? help a career? pray better?*

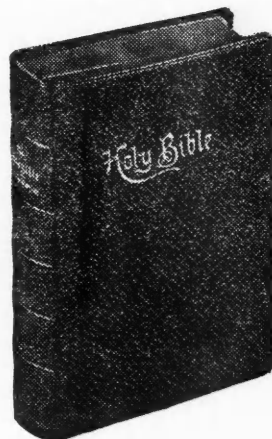
Questions like these were asked of the alumnae of St. Scholastica College, Duluth, Minnesota. The answers, written down as a report on the effectiveness of Catholic education for women, are at once interesting and eye-opening.

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swang designed the set and Mr. Dowling directed. If Mr. Dowling's direction is less than perfect, it will do until something better comes along.

P.S. In the preceding paragraphs I was trimming sentences in an effort to save space for comment on *I Gotta Get Out*, by Joseph Fields and Ben Sher, produced by Herbert H. Harris, and a brief tenant in *The Cort*. Since the production has disappeared from the theatrical advertisements, I assume that it has also vanished from *The Cort*, and the saved space is available for another word or two on *Our Lan'*.

William Veasey, as Joshua Tain,

makes a fine impression as a stalwart leader of the former slaves whose honesty and native intelligence are frustrated by the legalisms of freedom. Valerie Black is an authentic match-maker and gossip monger, and Julie Haydon shows her mettle, as actress and woman, by appearing in the inconspicuous role of the school teacher. The thirty-one unmentioned performers also contribute toward making *Our Lan'* the first important play of the season, and perhaps, depending on the quality of future productions, the best play of the year.

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## Films

**SONG OF LOVE.** The ivory tower, where, untouched by the workaday cares of the world, musical geniuses are commonly supposed to compose their masterpieces, was not for Robert Schumann. Weighed down by the responsibilities and distractions of a large family, forced by increasing debts to seek administrative and teaching posts for which he was unsuited and tortured by approaching insanity, he somehow drove himself to write the music which brought him neither acclaim nor a livelihood. In spite of occasional lapses into sentimentality, excessively modern connotations and ponderous historical hindsight, his film biography is for the most part given valid and dignified handling, especially when dealing with the deeply affecting love story of Robert and his courageous and devoted wife. Paul Henreid and Katherine Hepburn are admirable in these parts, while Robert Walker and Henry Daniell are somewhat less successful in suggesting their contemporary fellow-artists Brahms and Liszt. The real star is Artur Schnabel whose off-screen playing of some of the loveliest music of all three is incomparable. This most intelligent musical biography to date is superior family fare. (MGM)

**MAGIC TOWN.** The opportunity for a wholesome and rewarding inquiry into American life is largely missed in this film produced and written in the Frank Capra tradition by Robert Riskin, his long-time collaborator. A money-mad young man, who has been trying to undersell Gallup in the poll-taking business, finds a short cut to fame and fortune in a town which has exactly reflected national opinion over the years. Fearful of upsetting the mathematical balance, he cloaks his opinion sampling by posing as an insurance salesman and opposes civic reform for the same reason until his exposure by the crusading girl editor gives the town national notoriety and sets it on a disastrous boom and bust cycle. Casting James Stewart as the unscrupulous poll-taker was a mistake, for his performance so closely resembles his usual earnest idealist that the tragedy that befalls the town through him seems unreal. It is surprising too, how little the film says about the typical American community except that

its civic leaders are fatuous and greedy. William Wellman's direction is slow-paced but sometimes very perceptive; a couple of serio-comic scenes between Stewart and heroine Jane Wyman are extremely well managed. *Adults* should find it an attempt at something worthwhile. (RKO)

**THE FOXES OF HARROW.** Anyone who has read an historical novel lately can call this plot from left field. Shorn of a good deal of the book's historical emphasis and some of its more lurid episodes, the movie is a weary carbon-copy of other stories of a penniless, bar-sinister adventurer who acquires a fortune by fair means or foul and, in seeking respectability by marriage to a proud aristocrat, lives to regret his choice. Rex Harrison is far better than his material, while Maureen O'Hara is content merely to toss her pretty head to indicate hauteur. This is hereby recommended to *adults* as a sure cure for insomnia. (20th Century-Fox)

**ADVENTURE ISLAND.** Half way through this South Seas melodrama, based allusively on Robert Louis Stevenson's *Ebb Tide*, the ship *Sea Witch*, with its crew of human derelicts and its worthless cargo, anchors near an uncharted island, and the captain's daughter, hitherto clad in demure nineteenth-century gingham, emerges in a series of artfully designed, Saks 5th Avenue sarongs. That is a fair indication of the film's incongruity which extends impartially to writing, direction and acting. *Adults* should find this one of Paramount's least successful minor efforts. MOIRA WALSH

## Parade

**DURING THE WEEK, CHILDREN** invaded fields of activity generally cultivated by more mature folks. . . . In Cleveland, three eight-year-old boys, striving to do something about the economic situation, dispatched a letter to the White House: "Dear Mrs. President Truman: We the children of the U.S.A. think prices of buildings are too high. Where can you find an apartment for rent? The prices of food are too high too. P. S. Please try and lower the prices of bubble gum too." . . . Washington's reply to the eight-year-old tots read: "Dear Sirs: Your recent letter to the President has been referred to the Council of Economic

Advisers. The President, as you undoubtedly have noted, has repeatedly advanced a comprehensive program for improving the price situation and reducing the cost of living." The failure of the White House to grapple with the bubble-gum crisis disappointed the boys. . . . The urge to receive more mail came early in life to a nine-year-old Washington girl. She handed to the postman a letter that read: "Dear Postman: Will you please tell somebody to write me a letter. Thank you." Her plea reached the Postmaster General who dropped her a note. . . . Trans-Atlantic telephone cables carried a youthful voice. . . . An eleven-year-old California girl, when her mother was out, telephoned the Vatican in Rome to express her appreciation of the Vatican singers. . . . The call cost her mother \$35.65. . . . Street lights shone on books called comic. In Helena, Montana, a night patrol car rushed to a spot after home owners complained: "There are small boys sitting on top of lamp posts reading comic books." . . . Fields of activity still more adult were penetrated by sub-adolescents. In Memphis, Tenn., a three-year-old boy, with cowboy ambitions, stood, shotgun in hand, behind a sofa waiting for an Indian. No Indian passed by the sofa, but his uncle did. The would-be cowboy shot the uncle in lieu of an Indian. The uncle, who is now taking his meals from a mentelpiece, favored spanking the boy, but the mother said he was too young to be spanked. . . . Today's children are more dangerous than yesterday's—In Missouri, a fourteen-year-old youth shot his father, explaining: "I got kinda sore at him for calling me a fool." . . . A Massachusetts ten-year-old boy started burning a younger tot at a stake, but was stopped in time. He said he got the idea from a movie. In New Jersey, a fourteen-year-old boy, to prove he was no sissy, strangled a younger playmate. . . . In Kentucky, a thirteen-year-old boy was sentenced to life imprisonment for armed robbery.

Mirroring the soul of an era, more than its music or painting or literature, are the era's children. . . . The soul of modern society, reflected in today's children, is desperately ill. . . . There is something, however, that will restore modern family life and modern society to health. . . . American family life, if it wishes health and vigor, has a model to copy—namely, the family composed of Jesus, Mary and Joseph.

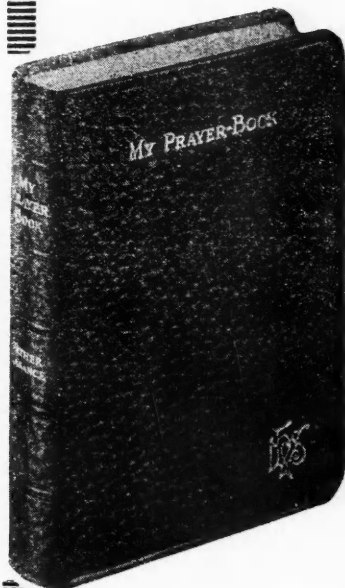
JOHN A. TOOMEY

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# Correspondence

## Catholics and racism

EDITOR: May I second the reader who recently took exception to the conclusion drawn in the Comment, "Can the parish do it?" in the August 9th issue of AMERICA.

As a convert who came into the Church while being educated in a Catholic college, I have been amazed since graduation at the number of Catholics "in good standing" who have slipped into the secularized system of thought so prevalent. Even my own classmates, once they have been away from school for a year or so, seem to forget many of the most important phases of the Church's teaching. The only way to reach such people is through sermons—real sermons that stress the Catholic's stand on such vital issues as racialism. I have grown sick and become horrified at hearing friends who are fortunate enough to have had what I have missed—a completely Catholic home life—speak against Jews and Negroes.

There are a great many people in every parish who have had little or no Catholic education. In general they are in contact with the world much more than with the Church. I believe that most racialism and the like among Catholics stem from their ignorance. They have never heard a stinging sermon on the sin of race prejudice.

The Church has the answer to our most painful social problems and She has the parish as the means of getting Her principles across to the people. The only hitch is that the parish doesn't take its cue often enough. And unfortunately, human beings have mastered the art of forgetting. Without reminders, they quickly succumb to secular trends.

Pennsylvania

READER

## An unknown saint

EDITOR: I should like to call attention to the anniversary of the death of Saint Hermann the Lame, monk of the Benedictine Abbey of Reichenau, who died on the 24th of September, 1054. Although numbered among the saints by the Bollandists, he yet has no feast anywhere. We are all indebted to him for his exquisite *Salve Regina* and *Alma Redemptoris Mater*, which, together

with the following antiphon and other hymns of his, are to be found in Dreves-Blume's *Analecta Hymnica*, volume Fifty:

*O florens rosa, Domini mater speciosa,  
O virgo mitis, o fecundissima vitis,  
Clarior aurora, pro nobis omnibus ora,  
Ut sinus digni postrema luce beari.*

WM. A. P. MARTIN

Annapolis, Md.

## UMT

EDITOR: The War Department has for several years been engaged in a campaign for universal military training in which they have made certain claims. One claim was that universal military training would make unnecessary a large standing army. In spite of this, the Army-sponsored bill, H.R. 4278, states specifically that all military personnel detailed for duty with the "Compulsory Military Training Corps," be "in addition to and in excess of the authorized strengths allotted to the Regular Army, Navy, and Marine Corps."

The Army also claimed that boys drafted under such a law would be in training and not in service. Nevertheless, the Army-sponsored bill provides that at the end of six months most boys will go into the National Guard or some other reserve component. Section 109 of the bill provides that nothing "shall in any way limit or prohibit the call to active service in the armed forces of any person who is a member of a Regular or Reserve component of the armed forces."

In other words, boys who went into the National Guard or any reserve component instead of staying for another six months in army camps could, without an Act of Congress, be called into the armed forces.

Much publicity appeared in the press about the experimental UMT camp at Fort Knox. For example, no prophylactics were issued and no intoxicating liquors were sold. Likewise, boys were tried by trainee courts rather than by officers. However, the Army-sponsored bill and the House Armed Services Committee which considered it, rejected amendments which had been placed in the hands of every member of the Committee by a na-

tional women's organization. The amendments provided that no prophylactics should be issued, that no intoxicating liquors be sold to any trainee or officer or enlisted man engaged in the training, and that any trial be handled by a trainee court instead of, as the bill provides, "by five officers of the service."

The Army bill is very different from the proposal described by Army publicity.

ALONZO F. MYERS  
Co-chairman, National Council  
Against Conscription  
Washington, D. C.

## Pupils look at pastor's school

EDITOR: I heartily agree with Father John P. Monaghan ("The pastor looks at his school" AMERICA, August 30) that the class should be regulated by the pupils themselves as much as possible. It gives the student the feeling of self-reliance and makes him feel he is something more than just one who must follow orders constantly. Unless a child learns at an early age the rules of discussion and self-expression, he will never be able to take his place even in the smallest community as a civic or religious leader. . . . Of course this self-government policy must be guided by the teacher or it will do more harm than good.

MARIE A. PERRI  
Philadelphia, Pa.

EDITOR: The idea of having a budget system in the school is an especially good one. However, I feel that the abolishing of school plays, unfortunately, would not be too good a move. Father Monaghan has provided so many other ways for the pupil to develop his other talents that it would not seem quite fair to deprive him of self-expression.

JANE M. NOLAN  
Philadelphia, Pa.

EDITOR: All that Father Monaghan says is true—except that his ideas almost never actually happen . . . today's student wants his teacher to be understanding and sympathetic . . . how tragic it is for the student who sits scared to death of his teacher . . . while it is true that the youngster likes to discuss and be on his own for certain subjects, this opportunity is seldom given him. Consequently, he is very often inadequately prepared for higher education . . . are these necessities to continue unheeded?

Philadelphia, Pa. LYDIA DE PLATO



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